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# THE

# NAUTILUS

SELF - HELP  
THROUGH SELF KNOWLEDGE

*"Build thee more stately mansions, oh, my soul!  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."  
—Holmes' "The Chambered Nautilus."*

OCTOBER 1907

Kickers hide the best things  
in life in the dust  
they raise.

—EDITED AND PUBLISHED BY—  
• ELIZABETH TOWNE AT HOLYOKE, MASS. •

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## Nautilus News.

By ELIZABETH TOWNE.

**WHOM DO YOU THINK!** Already we are at work on November *Nautilus*, the first number of the new Volume X. And whom do you think will help us with Vol. X? Our own Ella Wheeler Wilcox! What do you think of that? She won't any longer stay tied exclusively to the Hearst publications, but will be an "irregular regular" contributor to *The Nautilus* for 1907-8. So we shall have our own Mrs. Wilcox again without having to copy her articles from Hearst papers—as other new thought magazines have to if they print anything of hers.

And Edwin Markham will be with us too! The two greatest American poets writing regularly for our *Nautilus*! Isn't that a good hint of what is to come in Vol. X of our magazine?

If I can find time I'll write a few more hints about that Vol. X. for November number.

We have been sight-seeing for twelve days, you know, down at the Jamestown exposition, Richmond, Washington and Philadelphia, and we have to write like anything now, to catch up! Saw lots of interesting things we will tell you about in November number, with a few pictures, perhaps.

**IN NOVEMBER.** A few of the other good things in our November number of *Nautilus*—Vol. X, No. 1—will be the following:

"The Apotheosis of Bauermeister," by Bolton Hall.

"The Utterly Undesirable," Elizabeth Towne.

"The Road to the Kingdom of Heaven," by W. R. C. Latson, M. D.

"Cosmical and Human Directivity or Will," Prof. Edgar L. Larkin.

"When Fate Relents," Katherine Quinn.

"This Matter of Luck," Adelaide Keen.

"Solving the Domestic Problem Through New Thought Formulæ," Rose Woodallen Chapman.

A beautiful new poem by Edwin Markham.

**THAT FREAK PICTURE.** I was disappointed with that picture of my "astral" in September number. It failed to show up on the *Nautilus* paper as it did in the photo, or on the shiny proofs. Maybe some day we will reprint it on smooth paper. The photo is a quite remarkable freak, with a clean-cut, smiling, full face view of yours truly showing full length in front of the main picture. You can see the gown a bit in *Nautilus*, but the face was too ethereal to "show up." Well, You can see my good, comfortable Netop gown anyway!

One of our readers declares there is a man's face in that picture, with a venerable appearance and long white beard, and she wants to know if he is my astral! If he is and I find

(Continued on Page 2.)

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## You And Your Forces OR THE CONSTITUTION OF MAN

By ELIZABETH TOWNE.

This is a new and enlarged edition of the book known hitherto as "The Constitution of Man." The name is changed the better to express the scope of the new edition, and because there are two other books, by other authors, bearing the old title.

**YOU AND YOUR FORCES** has been well styled "the whole thing in a nutshell." William Walker Atkinson says of it that it will stand the test of time and be more widely accepted in twenty years from now than at present. I believe he is right about it.

**YOU AND YOUR FORCES** bears re-reading. A year's daily use of it will transform the most dejected pessimist; for no man can remain a pessimist after seeing the world and himself and his forces as a thorough study of this little book reveals them.

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VIRGINIA YOUNG commends its literary value and says: "It held me as nothing else of yours ever held me before."

FRED BERRY exclaims: "Your 'Experiences' are superb! Write some more."

This book is printed on heavy laid book paper and bound in olive green, heavy paper covers, with new half-tone of the author. The cover page is beautifully stamped with aluminum ink. 68 pages. Price 50 Cents.

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him, he shall be snailed to the barber shop forthwith. Ugh! No beards for me!

**OUR** Our September *Nautilus* was most cordially received. Everybody said **CAP** it was the best ever! We are very **SHEAF**. glad and this number we are trying to make better still! I wonder if you will think it is. It is the last number of our Vol. IX, closing nine years of publication, and we want it to be a worthy cap sheaf.

**A** And we have a special celebration souvenir for you! Everybody was so delighted with Mrs. Kingsley's September "Meditation" that we had it handsomely printed, Mrs. Kingsley's picture, border and all, on fine coated paper, the size of a page in *Nautilus*, a copy of which we will send free with each yearly subscription order sent us—as long as the prints last! The "Meditations" will be sent securely backed by cardboard, so they will reach you in perfect condition, ready to frame for your room, or for your "absent friend."

Remember, a free copy of the "Meditation" with each subscription—as long as they last! Or two copies if you want them. Be sure to mention this souvenir offer in your orders.

Or we will send you a dozen copies of the "Meditation" for 50 cents postpaid, for distribution among your friends.

**A WORD TO THE WISE.** Here it is October, and the great subscription season is on. Note our special clubbing offers on the last page of this number.

And our special \$30.00 prize offer on page 64.

Your friend who was indifferent to *Nautilus* the last time you spoke to him about subscribing has probably grown up to it by now. Ask him again! The stars are with you now. And *Nautilus* is growing better and better! Ask him!

Send us in all the subscriptions you can.

You may get the \$30.00 cash prize.

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Or, a \$2.50 gold fountain pen, Auto-filler, as sure premium on only four new yearly subscriptions.

Or, a free subscription for yourself as premium on only three new subscriptions.

"Do something for somebody quick," and we'll all rejoice and get premiums beside!

Do it now!

Do it again!

And again!!

And thank you, thank you.

**STILL UNFILLED.** That position of home-keeper for the *Nautilus* family is still yawning for the right woman. We need just the right, nice, sensible New Thought woman who is a thoroughly competent cook and housekeeper and can look after my wardrobe; a woman to do for this household of three persons what the average housewife with one maid is in the habit of doing for herself. No cleaning or heavy work or washing, etc. She

(Continued on Page 6.)





# A WORLD OF GOOD!

## Found His Work Wages Raised Helped His Wife

Just listen to this from a man up in Maine who is using my "Four Lessons on the Realization of Health and Success" with great satisfaction to himself and family:

"It is with pleasure that I make my report, for I have had great success during this month. My wages have been raised by \$1.25 per day, and I await my third lesson with impatience."

And listen to this report from a woman who has been traveling around and could not give full and regular time to the study:

"The Lessons are invaluable. They have done me a world of good, although I have not given them a fair trial, because I have been traveling from one place to another ever since I began their use. I am going to begin over again now I am settled."—Mrs. S., Chicago.

Here is another letter, from a man up in Canada, who has found great benefit in the use of these lessons for both his wife and himself:

"This has been my best month since I started in business. And I have had great success sending out my Good Will in the case of my wife, whom I told you had been injured in an accident. She has made great progress this month. Please send me Lesson Four."

Here is another testimonial that commands attention. It is written by Paul F. Case, 145 Alexander street, Rochester, N. Y., a man of wide experience and broad culture. Here is the letter from him:

"Your third lesson, in more ways than you have time to hear of, has been of incalculable benefit to me. Especially has the practice in radiating good-will, more particularly in sending it to those who had been out of harmony with me, acted as a wonderful lubricant to the wheels of life. Having spent several years in India, I am an earnest student of the Vedanta school of philosophy, and KNOW that the practice of Raja Yoga will do all, and more than is claimed for it. BUT YOUR LESSONS ARE THE BEST philosophy of earthly life that it has been my good fortune to become acquainted with. I cannot too strongly recommend them, for in upwards of twelve years' investigation of psychic subjects, covering the theories of the leading Oriental and Occidental schools of thought, nothing more practical than these same lessons has come to my notice. They strike the happy medium between the exaggerated asceticism of the Eastern schools, and the more pernicious strenuousness of our Western mode of living."—PAUL F. CASE.

That letter was written sometime ago, and another letter came from Mr. Case on June 17, in which he says this:

"You will be glad to know that since using the Lessons an opportunity has come to me for escape from the uncertainties of the theatrical profession. I shall soon be in Chicago, engaged in a work to which I have long felt an urgent call, and to which I have given years of earnest study and preparation."

Would YOU like to have better health, more courage and greater success? Then get these Lessons and the books that go with them and practice faithfully. The necessary books are "Solar Plexus," "How to Concentrate," "Success Book" and "Practical Methods." Price for all the books (not including Lessons), \$2.00, and you can buy them one at a time if you wish. And you can get the "LESSONS" as a premium on a \$8.00 order. Note terms as follows:

**FOR \$1.00 YOU CAN GET THE LESSONS AND THE TWO BOOKLETS.** "Solar Plexus," and "How to Concentrate," that go with them. (Any other of Eliza-

beth Towne's books to the value of 50 cents may be substituted for these; or six months' subscription to *Nautilus*.)

Or you may have the **LESSONS FREE** with an order for \$8.00 worth of our publications, including *Nautilus* or not, as you please. (See inside front cover page for list of our publications.)

Ask for "The Peculiar and Wonderful Experience of a Chicago Man," who studied these lessons and won great success. I will also include complete catalogue of all my books.

### Our Special Conquest of Poverty Offer

Any of my publications to the value of \$8.00. (This includes <i>The Nautilus</i> , if you wish it, and any of the books in list printed on inside front cover of this magazine.)	\$8.00
Four Lessons on the Realization of Health and Success	.50
Copy of "Conquest of Poverty," by HELEN WILMANS	.50
A <i>Nautilus</i> Madonna half-tone.	
A half-tone portrait of our beautiful little "Margaret," of Central America, who is growing up on the new thought and no meat plan.	
An illuminated "Beautiful Results" motto card; price for last three, say	.30
	<b>\$4.30</b>

**All the above \$4.30 value and more for only \$3.00 if you order now**

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How to Grow Success	.50
Practical Methods for Self-Development	1.00
Year's Subscription to <i>Nautilus</i>	1.00
Conquest of Poverty	.50
Madonna, Margaret and Motto	.30
The Four Lessons	.50
	<b>\$4.30</b>

**All the above \$4.30 worth for \$3.00**

If you happen to have one or more of the first five items on the above list you may substitute therefor any other of the books to the same value mentioned in the list given on the inside of front cover of this magazine. Books not in that list cannot be included on this offer.

**This offer good until Oct. 31, 1907**

If you want to get results from new thought this is your chance to buy at bargain prices the books and Lessons that I consider the most practical, and complete, and easily applied instruction to be had in the whole world. And I am not alone in this opinion. If you buy these books and Lessons, and do your part, you can't fail to develop your high self, find inward satisfaction and re-create yourself and environment.

Yours for results,

**ELIZABETH TOWNE.**

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Uriel Buchanan

The October NEW THOUGHT is our special "PROBLEM NUMBER," having in addition to its regular list of fine articles by the best-known New Thought writers, special space devoted to the full consideration of problems and difficulties, spiritual, mental and financial, submitted by our readers for this purpose. Begin your subscription NOW, that you may not miss this fine PROBLEM NUMBER, nor our big Thanksgiving issue, nor the extra-special Christmas number. NEW THOUGHT makes the best kind of a Christmas gift—better investigate in time.

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Words by ELLA WHEELER WILCOX      Music by MINNIE LOUISE GRAHAM

There could be no more charming words than those of Ella Wheeler Wilcox's lyric "LOVE'S FANTASY," nor any musical setting so captivating as that of Minnie Louise Graham. Here is one verse only:

"If I were a raindrop and you were a leaf,      And lie on your breast in a rapture of rest,  
I'd burst from the cloud above you      And love you—love you—love you!"

We have purchased the entire edition. Send us Fifty Cents for one new yearly subscription now and receive the Wilcox love song as a receipt, or for 10 CENTS we will enter a TRIAL SUBSCRIPTION OF 4 MONTHS (of course without the love song).

**THE NEW THOUGHT PUB. CO., 1298 Farwell Ave., Chicago, U. S. A.**

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# THE NAUTILUS.

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## THE NAUTILUS.

ELIZABETH TOWNE  
WILLIAM E. TOWNE

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These Are  
NAUTILUS  
Contributors  
for 1906-7.  
Others  
Coming!

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## SEND TWO CENTS

For a copy of my latest 1907 illustrated catalogue of new thought, occult and hygienic books. Books on Astrology, Palmistry, Telepathy, Healing, Physical Culture, Success, Hindu Philosophy, Meaning of Numbers and Names, Dreams and Their Meanings, etc., etc. This catalogue contains pictures of the editors of *Nautilus*, their home, and a personal message to you. Send stamp to pay postage. Special premium offers. Don't buy new thought books until you see my catalogue. Address WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.

## Strong Arms!

For Men, Women and Children  
For 10c. in stamps or coin



I will send, as long as they last, one of my charts showing exercises that will quickly build up shoulders, arms, forearms and hands without any apparatus. They are beautifully illustrated with twenty half-tone cuts. Regular price 25 cents.

### IN ADDITION TO THIS

If you send for one at once, will make you a present of another chart which alone is worth more than you pay for the first-mentioned one. The latter shows my new method for building up a great chest, shoulders and arms.

PROF. ANTHONY BARKER,  
Select School of Physical Culture,  
110N West 42nd Street - NEW YORK CITY.

## TIME'S UP!

### GROW A NEW CROP OF HAIR.

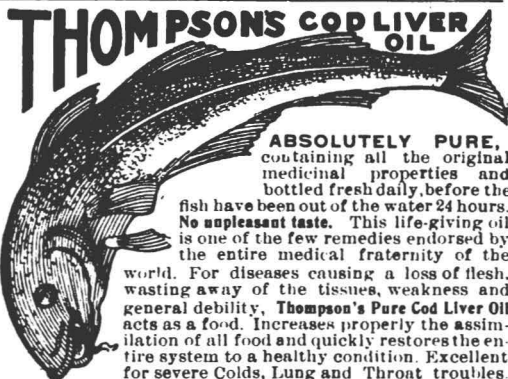
Send for the material which will do the work and do it right. Don't wait until you are discouraged. Enough to last a year for only \$1.00.

Here is a sample of the testimonials I receive:

"I met the other day a young lady who was once stenographer for us. She said: 'Oh, Mrs. Towne, do you re-

member the Hair Maker you told me of, about a year ago—Mrs. Rhodes? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all my hair if it hadn't been for that remedy. Both my sisters have been using it too, with most gratifying results.'—ELIZABETH TOWNE.

Pictures and information with each bottle or free upon request. Mrs. Grace G. Rhodes, Dept. B, Corry, Pa.



### ABSOLUTELY PURE,

containing all the original medicinal properties and bottled fresh daily, before the fish have been out of the water 24 hours. No unpleasant taste. This life-giving oil is one of the few remedies endorsed by the entire medical fraternity of the world.

For diseases causing a loss of flesh, wasting away of the tissues, weakness and general debility, Thompson's Pure Cod Liver Oil acts as a food. Increases properly the assimilation of all food and quickly restores the entire system to a healthy condition. Excellent for severe Colds, Lung and Throat troubles.

The ideal household remedy. Price 50c per bottle. Expressage prepaid on orders for 6 bottles.  
L. W. Thompson, Fish Dealer, 82 Fulton Market, New York City.

When replying to advertisements please mention THE NAUTILUS.

must cook just one beautiful meal every day (no breakfast and a very light supper), and keep everything looking immaculate and artistic, sharing the everyday chamber work, etc., with the maid. I hope the right woman will read this and send me a picture of herself, exact date of birth, qualifications, experience, etc. We are longing for her right now.

### WANT A HOME.

Alice MacGowan and Grace MacGowan Cooke are seeking a quiet place near New York for their winter's literary work. They would rent a comfortably furnished heated summer home, or other detached suburban house. If you have such a piece of property, or know of one, will you kindly let them know? Their present address is Oak Bluffs, Mass., at which place they have been enjoying the ocean breezes all summer. Now they want a good near-New-York home to work in for the winter. You will be glad to know that Mrs. Cooke and Miss MacGowan are recovering nicely from the severe injuries received at the Helicon Hall fire.

Speaking of Grace MacGowan Cooke—she has sent us a most interesting short article on "The Spiritual Meaning of Fletcherism," which will appear in an early issue of *The Nautilus*. In November number, if possible; with, perhaps, a new picture of Grace!

### WANT TO ADVERTISE?

Note this from one small advertiser in *The Nautilus*: "The three notices I had in your June, July and August issues have already paid over ONE THOUSAND PER CENT on the cost of them, and inquiries continue to come."—A. P. BARTON, Editor *The Life*, Kansas City, Mo.

That is what good copy does in *The Nautilus*. See page 60 for advertising rates.

### THEY SAY.

Here are a few more items from friends who are pleased and helped by *The Nautilus*:

"My son and I take your magazine together. We value it most highly. Cannot tell you how much it has meant to us in the past and we gladly avail ourselves of your renewal offer."—Mrs. M. McKAY, Oxbow, Sask., Can.

"I have been taking THE NAUTILUS for two or three years, having found it a great help to me."—GERTRUDE E. THORPE, Jersey City, N. J.

"NAUTILUS is grand. I would not be without it."—Mrs. MARY E. WHITE, Elliott, Ia.

"I knew THE NAUTILUS when first it spread its little sails to carry to hungry souls its loving message of Truth and Freedom. I have seen its steady growth, and increased vigor in original expression, and must congratulate its readers for the many good things they are privileged to enjoy."—J. WOOD WILLIAMS, 311 Swiss Avenue, Dallas, Tex.

"I have at last been converted to new thought, and that largely by Mrs. Kingsley's 'Meditations.' I never could see the point or get the idea until I read her 'How the Meditations Came.' Since then I have been at peace and happy."—J. B. GOOCH, R. R. No. 2, Box 30, Oakville, Ky.

# Do You Wish Good Health a Good Figure and a Charming Personality

**M**ANY a woman has surprised her husband and friends by giving 15 minutes a day in the privacy of her own room to special directions which I give to her for the care of health, face and figure. Over 25,000 women have studied themselves under my direction in the past five years.

## Are You Tired of Drugs?

I use no drugs. I study each woman's case just as a physician studies it, the only difference being that I strengthen and put in place weakened organs by exercise for nerves and muscles controlling such organs, bring a good circulation of warm blood which I purify by teaching correct breathing and by prescribing the special diet, bathing, etc., adapted to each individual. I strengthen *all your vital organs, lungs, heart, nerve centers*, and send your blood bounding through your veins as when a child.

I *develop or reduce your figure* to correct proportions. I teach you to stand and to walk with an ease and dignity which at once bespeak culture and refinement.

## Clear Skin and a Good Figure

Every figure *can be rounded out symmetrically* unless bones are missing or tissues entirely wasted away, and the woman who carries from 20 to 100 pounds of *superfluous flesh* every time she moves has my sympathy—but she does not need to do so—and surely it is every woman's privilege and duty to keep herself attractive and pleasing.



Miss Cocroft at Her Desk

## How to Stand and Walk

When you request details about my lessons, I send you, **Free**, a booklet showing you how to stand and walk correctly, with a card of correct poise for your dressing table.

## What My Pupils Say of My Work

I wish every nervous teacher could know what benefit is to be derived from your physical culture. I have lost 73 pounds, and was never better. I look ten years younger. My biliousness is entirely relieved. Just think how I have gained, since I began with you, from 112 to 137½ lbs. in one year. My catarrh and lungs are much better and my body, which was a bony, crooked structure, is actually beginning to look like your picture of correct poise. My head is steady, the confused feeling having gone. It is the best money ever spent for myself. Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could digest tacks. I am so happy.

## Personal Instructions

Write me fully, also letting me know your faults of figure, etc. I will make a personal study of your case and will let you know whether I can help you or not. Your letter will be held in strict confidence. I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who have given me permission to show their letters.

**SUSANNA COCROFT, Dept. 63 57 Washington St., Chicago**

Author of "Growth in Silence," "Character as Expressed in the Body," Etc.

The following are some of the ailments I correct. For details about my personal instruction, write me which symptoms apply to your case. If you are suffering from any other ailment write me fully and I will frankly tell you, without charge, if I can help you.

Too short  
Thin bust  
Thin chest  
Thin arms  
Thin neck  
Round shouldered  
Superfluous flesh  
Prominent hips  
Protruding abdomen  
Height  
Weight  
Do you stand correctly  
Complexion  
Do you walk gracefully  
Weakness  
Lame back  
Dullness  
Irritable  
Nerves  
Headaches  
Catarrh  
Dizziness  
Indigestion  
Constipation  
Liver  
Kidneys  
Lungs  
Heart  
Throat  
Colds  
Rheumatism  
Circulation  
Blood

Is your health or figure  
imperfect in any way  
not mentioned here?  
Occupation?  
What is your age?  
Married or Single?

Give me your full name and  
address, writing very clearly,  
please.

**Write me TODAY!**

**NOTE—Miss Cocroft, as President of Physical Culture Extension Work in America, needs no further introduction.**



## Mrs. Graham's **Kosmeo** Creates a Perfect Complexion

Kosmeo is a dainty, snow-white, sweet smelling cream, delightful to use.

It immediately cools and soothes a burning, sensitive skin, and heals a rough, chapped or otherwise irritated skin in one application.

It is an **absolute protection** for men, women and children from **sunburn, freckles and tan**; excellent for women's use after shaving. Kosmeo cleanses the pores thoroughly and promotes a healthy circulation, thus removing the cause of pimples and blackheads. It makes the flesh firm and the skin smooth and clear, free from wrinkles and glowing with health.

Price 50 cents. At all dealers, or sent by mail postpaid.

**A Sample Box of Kosmeo and Booklet Free**

Mrs. Gervaise Graham, 1301 Michigan Avenue, Chicago, Ill.



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# Become a Food Scientist

**You can earn from  
\$1,000 to \$2,000 Monthly**

**I am making more than that. The demand for my professional services is now greater than I can meet, hence I offer to qualify a limited number for this work**



**EUGENE CHRISTIAN,  
FOOD SCIENTIST.**

The public has tired of throwing away health and money by using drugs. Bitter experience has proven that health can only be attained and maintained by obeying natural laws, the greatest of which are the laws of good chemistry.

A tremendous wave of reform and enlightenment is sweeping over the country. The most advanced physicians are rapidly discarding drugs and substituting commonsense treatment in which diet is the chief element. In other words they are adopting the curative methods which I have so strenuously advocated for years.

I teach people how to select, combine and proportion their food so as to cure disease and build up vigorous health. Any disease that is curable, is curable through scientific nutrition. And many diseases called incurable by drug doctors, yield to the simple and common sense methods of Food Science.

The demand for instruction in Food Science is multiplying with marvelous rapidity, and has become greater than I can meet in person or by mail. Hence I have secured the services of one of the most advanced physiological chemists and government food experts in the country and together we are conducting the **Only School of Applied Food Chemistry in the World** to qualify doctors, nurses, osteopaths, physical culturists, and intelligent men and women everywhere as Food Scientists.

I know by my own experience as the pioneer in this field, that any man or woman with a grammar school education, who completes my course of instruction by mail, and who applies the knowledge with reasonable energy, can make \$1,000 a month, and earn the gratitude of thousands of his fellow-men.

My booklet, "The Chemistry of Man" FREE. Send for it at once, and learn how easily you can qualify for this great and profitable work. Please mail me your free booklet, "The Chemistry of Man."

Name.....

Street and Number.....

City..... State.....

## **EUGENE CHRISTIAN**

**Pres. Christian's School of Applied  
Food Chemistry**

**Room 8, No. 7 E. 41st Street  
NEW YORK, N. Y.**

*When replying to advertisements please mention THE NAUTILUS.*



"Build thee more stately mansions, oh, my soul!  
 As the swift seasons roll!  
 Leave thy low-vaulted past!  
 Let each new temple, nobler than the last,  
 Shut thee from heaven with a dome more vast,  
 Till thou at length art free,  
 Leaving thine outgrown shell by life's unresting sea."  
 —Holmes' "The Chambered Nautilus."

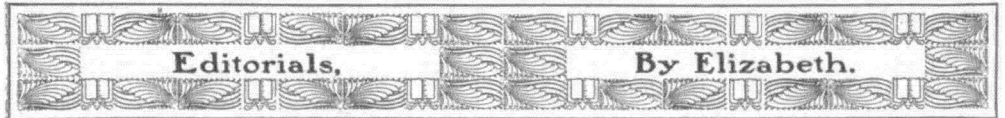
# THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,  
 One Dollar a Year. }

OCTOBER, 1907.

} VOL. IX.  
 No. 12.



## THE APOTHEOSIS OF A DRUDGE.

If I had not changed my point of view I doubt not I should still be drudging away at dish washing, etc. For in my life I have learned by experience that whatever I hate or fear comes upon me and *sticks* there until I learn to meet it without hate or fear, and to use it to good advantage. Life has a way of setting us the same lesson over and over again until we learn to use it and understand it and be interested in it. Then we find Life passing us out new lessons. It is our own unwillingness and lack of interest that keeps us pinned to petty tasks. You know from a thousand experiences that when you are not interested in a task your thoughts wander and your hands wander and it takes twice as long to finish the work. Then why can't you see that the same thing holds true in any work and at all times?

Drudgery is "the best thing in its place." Its place is that of a spur to keep you from falling totally to sleep in your tracks. It makes you want to change things, and it sharpens your wits to find a *way* to change them. When my wits grew sharp enough I began to see that what I could not detest out of my life I might possibly *love* out of it. In a glimmer of gumption I heard this—"Overcome evil with good." In figuring how to pour *good* into the "evil," drudgery that persisted in hanging

around for me to do, I discovered that I could *get interested* in the drudgery, doing things in a different and better way than I had ever done them before. So I poured into my "evils" more and more of the good *wisdom, and interest* which came welling up from within me, *which had only been waiting to be turned in some given direction.*

I had been *longing* to turn this wisdom and interest into *new* channels, but the drudgery had prevented. It had never occurred to me to turn my wisdom, my spiritual power and interest *into the drudgery itself.* I never once thought that I could *develop* my powers by turning my love and interest into such common scrub work as *I* had to do!

I was like a child who refuses its scales and five-finger exercises and demands waltzes to develop its piano playing upon! I never once thought that the very same movements, patience, interest, self-command, managing genius, etc., that I *could* use in my drudgery if I tried, would be required also in any great and glorious work which I wanted to do but couldn't get to. As a *couldn't* get to the great and glorious things I resolved to pour my spiritual forces and interest into what I *had* to do. It was not until the way began to open for a more congenial work that I realized I had actually *developed* myself on the drudgery, so that I was ready to step

## Editorials.

By Elizabeth.

into the greater work when it offered. Had I continued to drudge, with my interest always leaking away in other directions I'd still be in the same old "hard lot."

*That old "evil" was the soul out of which has grown all my present good.*

*In my present "evils" I see the germs of yet greater good.*

**GIVING UP HOPE.** Sometimes "giving up hope" is the first step toward the thing we desire. Or perhaps it is the last step. Anyway I know that as long as we keep straining and striving after a thing, we don't get it because the straining and striving put us out of condition. Straining and striving are themselves disease.

*You are health.*

If you could just be still and dwell with that thought until it possesses you, the thing you desire would be manifest.

All healing is self-healing. You would have experienced perfect health long ago if you could have done your part—if you could have believed thoroughly in health *in the present tense*. But you see, dearie, you are still *trying to get something*. There will surely come a time that you will realize that you *have it*.

All a healer can do is to give you the Word. If you cannot accept the Word you do not manifest it.

And if you are straining too hard, you cannot accept the Word.

And if you haven't Faith, you surely will strain.

Say, *I am Health*, and rest in that. Humor yourself when you do not *feel* health; instead of *fretting* against the feelings. Just relax and be comforta-

ble, while the *powers within you* right things again.

Then aim to be more *equable* in thought, emotion and action, in your everyday living, until you establish the habit of equability. "Do your work as well as you can and be kind."

Don't burden yourself with trying to ape your neighbors.

Don't climb socially.

Live *your own* impulses and be glad.

Take quiet times every day, still the mental chatter and lay for your *very own desires* and impulses as a cat lays for a mouse.

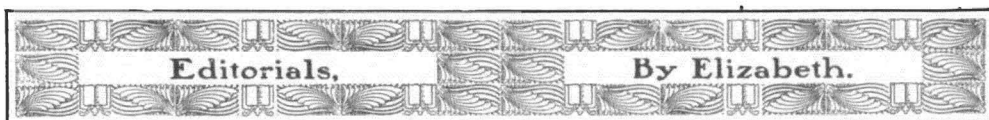
Be persistent, but never strenuous.

In time you will begin to feel life and health *playing* through you, where heretofore it has only crawled sluggishly, dully,—discouraged perhaps by the emotional storms and mental outbursts it has met, and expects again to meet around the next corner in the nerve-paths it must follow.

**DID OUR GRANDMOTHERS GO INTO THE SILENCE?**

One of our readers says, "Our dear old grandmothers used to go into the silence when they knelt by the big open fireplaces and earnestly prayed for the good of all."

I'm not so sure of that. It probably depended altogether upon the grandmother. The sort of prayers I've heard our good old grandmothers and grandfathers pray would have shivered to quivers the deepest silence in space. They hollered as if God were a slightly deaf "Old Gentleman" on a far distant Great White Throne. And they proceeded to tell God all about everybody's sins and perversities and to beseech Him to shake them over the pit of hell till



their teeth chattered and they begged for mercy. If my memory isn't at fault our grandfathers and grandmothers spent an hour or so a day telling God what to do to their sons and daughters and neighbors.

There is no silence in that. To get into the silence you have to quit talking, quit thinking even, and let God have the floor. God speaks in the silence, but there is no silence while you are speaking, either mentally or orally.

The Quakers from the beginning have gone into the silence after God. Maybe that is why they have always borne more of the fruits of the spirit than the other Christians, who were so busy telling God their troubles that they heard little of what God tries to tell them.

Some of our other grandmothers and grandfathers had a habit of praying their say first and then "waiting on the Lord" in silence. This "waiting" was near akin to "going into the silence."

"Prayer is the heart's sincere desire, uttered or unexpressed."

But silence is just—*silence*.

**THE RIGHT DECISION.** I have just been dictating a letter to a young woman

who says she has to make a business change, and she has three or four irons in the fire and wants to know how to decide which is the right move to make. This is what I wrote her: *The Spirit in you will turn this to beautiful results.* Ask the Spirit within you what to do, and then *be still* until you get the impression. It will come to you the first thing on waking up some morning, or after you have been thinking of something widely different. Maybe a quotation will help you that helped me once when I had to make a decision—

*"Blessed is he that doubteth not in that thing which he alloweth."* Anyway, you will make the right decision. Never doubt it.

#### LAST WORDS OF A PREACHER.

Among the last articles written by Rev. George H. Hepworth was found the following, which is so beautifully expressed that our readers will rejoice in it:

A word of scorn or of praise hurled into the spiritual universe from a heart that loves or hates becomes a living force, not lost in the general confusion, but going straight to the man or woman against whom or in favor of whom it is directed. That other heart is the receiving station of this wireless telegraph. Your thought, critical or gentle, strikes it with an impact that either hurts or helps. You may not know that your thought has taken its flight, that other person may not know whence it comes, but all the same he is uplifted or depressed by it.

This may seem strange and even incredible, but, while it is today a possible fact, it may tomorrow become a demonstrated truth, and the next day it may change the whole outlook of the spiritual world. It has the appearance of a miracle, but profounder knowledge always seems miraculous.

A spoken thought is even now recognized as a force when speaker and hearer are within earshot of each other. An oath, a compliment, a bit of vocal flattery, go through the ear to the heart, and kindle a flame of resentment or of happiness. What you say becomes a part of another man's life and excites passion or stimulates friendship. Why may there not be a quicker transit than the slow and dull ear affords? Why may not the time come when we can convey our thoughts without the coarse medium of words? There are no words between us and heaven. A prayer is a longing of the soul, "uttered or unexpressed." God speaks to hearts. There are "unseen beings who walk the earth both when we wake and when we sleep," but they use no words. They make us feel their presence, and we are sure that they are close by as though we heard a trumpet call. What they would say steals into the heart, for our poor ears cannot catch it. We hear nothing, but we know that they are helping us. Is there any language in heaven except that of thoughts?

When the world grows older, why may we not speak to each other without this cumbersome factor of spoken words? We catch glimpses of the possible already. A look, a pressure of the hand, and sympathy or con-



## Editorials.

By Elizabeth.

tempt is complete. Enlarge the circumference, and you have a new truth.

**"DO WE NEED OUR BODIES?"** In reply to Mrs. MacCallum's question in March *Nautilus*, we publish this interesting letter from Mr. A. McCallum, who must be spiritual kin to the questioner, whether their family tree is the same or not. Here is his answer—"Do we need our bodies?"—

We need our bodies, but not to keep us from doing "horrid things."

To understand what dreams are, we must know what is the state called sleep. I have been reading a book, and I do not care to take it with me when I go downtown, so I lay it down in some convenient place. Or if I wish to eat my dinner it would not be practical or convenient to be hampered with it, so I dispose of it for the time being. So with my body. When I do not wish to take it with me I lay it down in the place that is the most practical at the time, as I do not wish to be hampered with it on the trip, and also wish it to be recharged with electricity for use on my return.

My ability to sleep depends upon my ability to release the hold on the body. I may be just on the verge of sleep when I feel a sense of falling, and rouse with a start, which was a very positive proof that I was under a high strain, and as I released the strain the body settled on the bed; and although it was but the fraction of an inch it was to my super-consciousness an abyss.

The "horrid things" are a part of the record of former impressions confused with what we come in contact with while away from the body, and are of no particular importance to our real life or consciousness. If there is no over-strain on the nerves we will leave the body with no disturbed feelings, and returning take as quiet possession again. The only other kind of a dream we experience is a nightmare caused by a too long absence from the body, so allowing the vibration to drop so low that we cannot re-establish it at once. As soon as the circuit can be again established the extreme effort to accomplish something is gone, and we are awake. The "horrid things" are only a part of the negative strata through which we pass in leaving the body or returning to it again. We have only one spirit, but pass through different stages of consciousness.—A. MCCALLUM, Syracuse, N. Y.

There is no "ought" about **UGHT I?** it. If you are strongly attracted to some healer or teacher em-

ploy him. Follow his directions with a will. Your *I-AM-ness* shows itself in making good use of help accepted, as well as in getting along without help.

Not *what* you do, but *how you do it* proves your individuality.

The strong individual does with his might what his hands find to do. If he goes to a healer or doctor he follows directions with his might, and soon graduates from that class. While the weak individual wobbles along half-heartedly by himself, the other half of his heart wasting itself *wishing* and *wondering* if he hadn't better ask some help somewhere.

You can be whole without assistance if your *whole heart and mind insists*.

It is these divided, wobbly minds that express in dis-ease of mind and body. What causes them to divide and wobble matters not a whit. It is the *state* of division, uncertainty, don't-know-which-way-to-jump-ness that strains and discourages nerve and muscle.

Better jump the wrong way with *all* your being than to jump the right way and leave your mind still wandering and wondering on the fence.

## Brotherhood

means that all mankind have but a single self, and that that self is differentiated only in its external manifestations. It does not imply equality but the very reverse, it implies service, and the responsibility of each toward all; this law governs all conditions and breaks to pieces everything that resists it.—Annie Besant.



## The Homeless.

There is a rest for every living thing—  
The wide-winged bird comes from the darkening sea  
At nightfall to the quiet of his nest;  
The gray fox slips with morning to his hole  
In the high cliff, the little lonely worm,  
Weary with many travels in the grass,  
Creeps to his crevice home and is at peace.

But the wild souls that go the way of hate,  
They have no sheltering roof, no hiding place.  
They wander, wander in the night and rain,  
They tread the desert; for their own wild hands  
Have broken down the bright warm house of love,  
The only covert for the heart of man.

EDWIN MARKHAM.

# Have We Scientific Proof of the Existence of the Human Soul?

BY EDGAR L. LARKIN.



*S. S. Dolphin,  
Alaska S. S. Co.  
Line, Gulf of  
Georgia, British  
Columbia, August  
8, 1907.*

My dear friends,  
the readers of the  
*Nautilus*: Here I  
am on the placid  
waters of that in-  
land crystal sea, the

beautiful Gulf of Georgia, between Vancouver Island and the mighty shore of British North America, 150 miles north of Seattle, Wash., on my way home to the White Observatory on Echo Mountain, Cal. I am on the home run from a tour to the unspeakable splendors of Alaska and the gold and flower laden Yukon Klondike. During twenty-three matchless days, since I left Seattle, going into the wondrous north, I have seen supernal visions that burned and blazed their way into the very depths of the soul of one who loves nature in her most majestic forms. For days and nights, it is light nearly all of the twenty-four hours so the scenery is invisible only a few hours, I have watched countless thousands of colossal mountains and icebergs, and have roamed over giant glaciers, and plunged into "deep tangled wildwoods" of Arctic flowers and berries and played with cataracts. Sailing in the Georgian Gulf is poetry of motion. Vast summits, peaks, snow-clad and ice-bound, lift giant heads on both sides of water so still that it is a perfect mirror. All objects are seen in duplicate. Paradise filled with scenes of transcendent beauty

is here on display. Day by day, night by night, I watched this stupendous panorama, when suddenly something far greater than all these combined was placed in my hands, a simply marvelous book. After reading half of the first page, terrific mountains, herculean facades of stones, and the enormous glaciers, far and away above the clouds lost their power to attract. This may seem incredible, but the book was a greater magnet and held attention. It contains 320 pages. I read them all without stopping. What human thing could draw my eyes away from these nature splendors? A book written with no less an object than to try to prove that an entity called the soul exists in man. This book differs from all others ever written in ancient or modern times. No speculation nor philosophy, no metaphysics—mere guesswork—nor auto-hypnotism, destroying reason and judgment, appears in this classic scientific work. Its pages lead into the heart of psychology by the well known methods of pure science. The title is happily selected:—"Brain and Personality," by William Hanna Thomson, M. D., L.L.D. Step by step the far centuries' elusive ego, the spirit of man, seems at least to be brought before the mind's eye. The reader is drawn on and on to the idea that he actually exists as a definite Personality. This book calls the ego or soul the "Indweller." The true actual person is the "Will." But marvelous beyond concept, is that this wondrous will is simply an indweller; it came into the brain from some external source. It dominates brain, nerves and body for a number of



years and leaves them all to die. See this stupendous thing: Mind is not a product of matter; it is not a chemical secretion of the laboratory of the brain. That is, mind, thought and all attributes of our mentality do not originate in the brain. The cells in the gray matter receive thoughts and give them out. It is a mysterious entity from without that causes the brain to transmit thought. Thomson says (page 310):—"Both body and soul can exist apart from each other." One jury might say that he proves this mighty assertion, another not. What proofs are given are all based on rigid scientific treatment and research on the brain and nerves. This writer thinks that words—human speech—expressions of thoughts, are the most marvelous. So did Max Muller, the great linguist, until the day of his death. What is this mysterious Logos of the ages but human language, that unfathomable mystery?

But the brain does not originate anything or entity. It is impossible. This external wonderful human being tells the brain cells and fibers what to say and do! Mind builds brains, not brain mind. Areas in the brain where words are ordered by the Ego to appear, have been discovered. And also others, hearing and sight areas. The standing mystery of all past ages, consciousness, is ably treated. A most remarkable deduction is made: Consciousness can exist apart from any known kind of matter. We must have good pure wills to build good brain filaments and nerves. The ancient Aryan Hindu idea of dominance of a will or Ego is here revived in a late scientific book.

Yes, there are deep and wide corridors in the mind, will, ego or soul. And many blessed mansions if we build them blessed. None in the universe

can build our brain areas for us, we build our own brains. We are our own makers. The brain is as potter's clay in the grasp of this amazing ego that comes in, it may be from afar. Here are the author's words: "Therefore, it is not brain structure, nor organization, nor locality, nor brain cells or fibers, nor any similar thing which is the first cause of word-making. The first cause is something wholly different, namely an agency or rather agent, which visits these localities, and finding them originally entirely unfamiliar with a single word of any kind, proceeds by a long and incessant repetition, to fashion these particles of gray matter to do what he proposes, here to receive words and there to utter words" (page 106). He calls the incoming entity "he," i. e., a distinct person. I cannot find so clear an expression in any Vedanta, Samkhy or other Hindu philosophy. No book, no writing that I have ever seen or heard of contains this overpowering thought that the ego, soul, mind, the incomer, the person, the I am, comes hovering over certain areas of the surface of the brain, speaks to the delicate cells, telling them what to say and do. And this for a few brief years, only to depart. Words, the living expression of the ego, fill that great gulf between the highest animals and wondrous man. A speaking ego broods over the brain spaces of man and man only. See this from dear, sweet Helen Keller: "Words are the wings of mind." The book teaches that ego builds brain. It becomes therefore our rigid and inexorable duty to build good karma. And dear reader, if you are not leading a life that results in good pure karma, begin at once. For that blessed thing, Eternal Progress, cannot come to you without.

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**"When you're in the right you can afford to keep your temper  
and when you're in the wrong, you can't afford to lose it."**

# The Healing of Juliana.

By ELIZABETH H. BOWLE.

Love and Hate met one day.

Said Hate: "What, are you not dead by now?"

Love answered with a smile, "I cannot die. I am immortal. I come," Love added, "from a human heart. From Juliana's."

"O, it is you then who took my place," said Hate. "I lived there for nearly eighteen years," he continued, "ever since Juliana could think for herself and see how vilely she had been treated to be born a hunchback. That infuriated her and she hated everyone she came across. No one cared for her or loved her, for her mother was dead, and her father paid some relatives to keep her rather than be bothered with her. And no wonder, for she was herself hateful. In fact I reigned supreme in her heart until some foreign influence crept in and weakened her."

"That was surely I," murmured Love.

"Someone—a young man—came to stay where Juliana lived," continued Hate, "and he was kind to her. He called her 'little sister,' and no matter how hateful she was, he was always patient and tender with her."

"Yes, Juliana has owed to me since that the very first time he called her 'little sister,' she felt different. But, at the time, she laughed at him much," said Love.

"And she had a very insulting laugh," said Hate. "It was one of her weapons of defence. Then one day he said to her: 'Little sister, you are rude, unkind, malicious, hateful, when you might be gentle, kind, noble, lovable. How is this?'

"It was the first time anyone had dared to speak just in that way to her. Generally people abused her in return, or were afraid of her, or excused her, and she stood dumbstruck for a moment, and then she screamed out, 'Don't you know I have a hunch on my back?'

"What has that to do with it?" he asked. And he looked straight at her for a minute or more and then said:

"You have singularly beautiful eyes."

"And that is true, only no one had ever told her so before, and Juliana was dumbstruck again.

"Look at them," he said, and he pulled a tiny little mirror out of his pocket and held it close before her.

"And she—womanlike and flattered—looked into it, blushing. It was the first time she had ever blushed. Then when he had put it back into his pocket he took her face in his hands and kissed her. And really no one ever kissed her. Then a great wave of emotion passed through her. She trembled from head to foot and I hastened to her help.

"You dare to kiss me because I am a hunchback! If I were like other girls, straight and strong and pretty, you would not dare. Who wants your kisses? Not I!" she cried.

"And she struck him, yes, she struck him in the face, and though after all, she was but Juliana, the hunchback, he turned white and his eyes blazed.

"I kissed you because you are a woman," he said quietly, and as a woman, not as a hunchback, you will some day kiss me."

"And Juliana grimaced at him and went away."

"Yes," said Love softly, "she has told me since that she made grimaces to keep from crying, and went away when she wanted to stay, and to fall at his feet, and to kiss the very ground he trod on."

"That is where she made a mistake in caring for him," said Hate. "Up to then she had cared for no one, and that kept her strong and free. But even a hunchback when she loves, weakens and enslaves herself. However, I influenced her all I could, for I scourged her with shame. Shame, that she, a dwarfed misshapen thing, could love a man, and I made her scorn and deride herself and laugh at herself."

"Cruel, cruel," murmured Love.

"But this love of hers made her much more gentle and reasonable with others, so much so that they thought she must be sick. And yet she lived in deadly fear that her love would be known, for of course I had to warn her, that if it were so, she would be the laughing stock of the town. Above all that he, too, would laugh and more than likely be ashamed to be loved by such as she."

"Cruel, cruel," murmured Love again.

"And so she kept away from him all she could, and when he came to the house, she either sat silent over her sewing, or she entertained them all in a heartless way. She was a fine mimic, and that tongue of hers lashed like a whip and stung like a hornet, and yet not to laugh was quite impossible, though afterwards some would feel ashamed of having done so. Once she mimicked him, holding him up to ridicule, just to wound him—"

"And wounded herself instead," said Love.

But when she mimicked herself she was inimitable. She was two Julianas, and the straight one jeered at

the crooked one. O, it was funny, and almost blasphemous, for she made God the judge between them."

"A little lost soul she was when she did that. She has told me so," said Love.

"Very likely. But one night when he came, when Juliana sat quite still sewing, he told them he had received his recall from the firm for which he worked, and the next day he had to pack up and go back East. His eyes were on Juliana as he spoke. It had never occurred to her before to think of him going away, perhaps never to come back, and the world went black to her. 'Juliana is fainting, the room is too hot for her—' he said, and he was the first to get to her and to hold her up. And so, when she opened those singularly beautiful eyes of hers, he looked straight into them and saw there what he wanted to see. A man, you know, counts up the women who love him, like the hunter counts the birds in his game bag. That was what I whispered to Juliana to help her to spurn him. But that evening, burdened with shame and with grief, she stole out for a moonlight walk. She was very fond of sitting near the railway lines, not far from the house. A few old ties were piled up on the grass and she sat on those, and it was there he found her. I said to her: 'Do not show the slightest feeling. Be proud. Look him in the face and give him the lie if he claims you love him—such lies are womanly. Laugh at him, not he at you.'"

"It was your last throw," said Love.

"So it seemed. There was nothing more I could suggest to one so weak, so perverted, so lacking in pride. A hunchback, too. I hardly know how it ended."

"I will tell you," said Love. "He found her just where you said, for she

had climbed on to the ties and her figure was silhouetted against the sky, gnome-like, and strangely adapted to that lonely spot, where there was nothing just there to be seen but the prairie, cut in two by the steel lines, which seemed to rush swiftly and silently from East to West. And hung in the sky, like a golden globe, was the moon. He sat down near her and said:

"I thought I saw you come this way and I have just a quarter of an hour to spare. I want to tell you, little sister, that when I return East I am going to be married and some day I want you to come and make us a long visit. You cannot help loving my wife, she is a bit of sunshine incarnate. And we can give you much you cannot have here—a finer atmosphere, books, music, the drama, solitude. In that crowded house you are never alone—not even at night, you poor child. And perhaps you do not realize, dear, how fine your intellect is, and how its development might be made a great solace to you, in helping you to bear this bitter affliction. The gods have dealt hardly with you but they have not left you wholly giftless, little sister."

"And whilst he spoke the tears fell from Juliana's eyes in a passion of weeping. In a very birth-throe of anguished joy she was born again and was my child, never again to be yours, Hate."

"I am glad of it," said Hate. "I was always ashamed of her appearance anyway."

Then Love continued: "He took her hand and held it and said gently, 'Say anything you like to me, anything that will ease you.'"

"And she answered at once: 'I am sorry I struck you. It breaks my heart to think of it.'"

"A broken heart always spills out love.' Thus he comforted her. Then he knelt on one knee on the ties, and brought himself to her level.

"You want to give me a kiss, now, don't you, Juliana?—a woman's kiss?"

"She whispered: 'You have made me a woman.'"

"Do you thank me for it or not?" he asked. "Is love too great—too much for you?"

"No, I thank you for it. I have lived my life as far as it was possible for such as I. Even if you ceased to be kind to me, I should still say the same—and kiss you this way if you wanted it—"

"He leaned closer and she put her arms around his neck and kissed him."

Love ceased to speak, and Hate laughed. Then Love spoke again.

"He said to her: 'For the healing of your spirit it was necessary you should love some one dearly, Juliana. I am glad I am that some one.'"

"And how is it that you are here and not with your hunchbacked child?" asked Hate. "Has something so soon displaced you in her fickle heart? Religion, perhaps?"

A few minutes passed before Love said softly:

"She is dead." And added: "They never met again, but I was with her to the end. Now, she is herself a spirit of love."

### "The New Thought."

It came from limitless space,  
Without the form of a word;  
A thing of boundless grace,  
A perfect gift of God.

It brings no tone of error,  
It shows no sign of pain;  
It has no code of terror,  
It sings no sad refrain.

Truth is its daily bread,  
Joy is its sure release;  
As love is with it wed,  
Its breath of life is peace.

—F. Sydnor Cartmell.



## A Meditation on Praise.

**"It is a Good Thing to Give Thanks  
Unto The Lord."**

**I** AM RESOLVED to give no further room in my thoughts to anxiety, fear and depression. But I will praise the Lord with my whole heart, today, tomorrow and unendingly, because He hears my prayer and gives me abundantly of His best gifts—life, breath and the ability to know Him, whom to know is Life everlasting. I will praise Him for all that has been good in days past. I will remember all His benefits.

I am filled with joy and gladness in the memory of that which has befallen me. Even that shrouded form of sorrow which seemed to threaten my peace revealed a countenance benign as it drew near; verily, all my clouds have been irradiated with love.

But I will praise Him chiefly because I am fast learning by every experience of life to know God as the source and supply of all good. I give thanks daily as I break my little loaf and give to those that ask, knowing that the bread will but increase as I impart it, and that there can be no possible lack in the Divine Abundance.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High! To show forth Thy loving kindness in the morning, and Thy faithfulness every night."

—FLORENCE MORSE KINGSLEY.



# How To Get Your Own Home.

By ADELAIDE KEEN.



*"Every  
Wise Woman  
Buildeth Her  
House."*

There are two texts for the homeless. "In My Father's House There are Many Mansions," and "There is a House not Built with Hands." In-

deed it is built with thoughts which become visible. Alas only too often the foxes have holes and the birds of the air, nests, but unselfish people, no place to lay their heads, except in boarding houses and almshouses. This should *not* be so. A real home is your own home where no one calls you to account nor quarrels with your judgment. Your home is your castle, to feast in or starve in, just as you please. To be sure there is and should be a husband there but he is away all day and can be managed at night, if you have tact and affection, he will only add to your happiness, not decrease it.

Housework is healthy, the doctors recommend it. Bearing children improves figure as well as disposition and all hard work in moderation, if done with joy and repaid with love, is beneficial. You can be a monarch of all you survey, queen of your home, because you have worked for it and own it. "Why Pay Rent?" as the billboards say, rent of a hall bedroom, freezing in winter, broiling in summer, lonely all the year. You may not be rich in your own home but

at least no one knows of your needs and poverty is almost fun when a big strong comrade shares it and pays you with kisses for the well-cooked dinner and with jolly for mending and patching.

But you must build out of yourself. There is no other way. The home is where the heart is and the true home is in the heart. Shelter after the struggle for bread, to rest and to grow, understanding from one who loves us, all are in the home. Heaven is within. What is heaven, pray, but gratified desire? And the desire of every normal man and especially, woman, is to have a home. Strong desire is always gratified, some time. Better late than never and in the new thought, we are always young and ready for anything that comes. What doesn't come, we are not ready for. Remember, remember that, always. If we hasten matters and somehow coax Fate to let us marry the wrong man, behold a divorce, a broken heart and a broken home. Don't you know that your real mate is growing up to your stature, somewhere and when you are both ready the meeting will come. Perhaps there will be instant recognition, perhaps you will have to know him awhile before you are sure about it. Goethe says, "Beware of what thou strongly desirest, for that thou shalt surely have!" Therefore, desire only the best and you will get it sooner or later. But this is the way to attract your home, it is all in your mind. Draw the plan with imagination, fancy it full of love. Who wants hate? Not I! Dig deep "foundations, of those who trust in the Lord." Fit yourself in every practical way to keep the house which is coming. Learn cooking, sewing, mending, gardening and all housewifely duties, old-fashioned comforts made easy with new in-

ventions. Above all, learn tact. Your tussles with the world which you hate so, are but chances to learn tact, which is the very atmosphere of a happy home. You need it with a husband, with the children God sends you, with your servants, your new relations and your neighbors. Erect the framework with strong faith, on the rock of firmness, not upon the sand of wavering, and daily lay a brick on self-control. Fix with the mortar of love. That is, good will; you are buying the good will and fixtures, with the coin of daily, hourly desire and effort. Or rather, you are buying, for nothing is free, not even salvation, the fixtures with the good will, the will for all good. Let the corner stone be of truth and hide in it the key of your heart, the golden key of trust. But first, make a bonfire of all your old grudges, mean memories, broken resolutions, useless regrets and decayed creeds. Allow the ashes to blow to the four winds. Furnish the house with beauty, warm it with joy and carpet it with peace. Let the roof be of wisdom, the windows and doors of patience. Every day you must enter the silence and build your house. Draw deep breaths of delight; let your light shine on it all and your light of belief will make a photograph, a spirit picture which will realize, or become real. Can you realize this? Fancy makes real; try it! Out of the universe, come your atoms, those like you, which belong to you. These will coalesce and take form, like grains of iron about a magnet. Then the busy, selfish, suffering, stupid world will gap and stare and say to your happiness, made out of nothing, as the Jews made bricks without straw, in their bondage, and the world will say, "Wonderful!"

No opportunities, no friends, no money, no beauty, yet *you did it!* Then your day has come, every dog that wags his tail has a day, even an August one,

so you can answer modestly but with proud heart, "Not at All!" Like George Washington, you did it with your little hatchet and chopped your way out to freedom, opulence, companionship and abiding joy, the joy which shall be full and which no man taketh from you because you have earned it.

"He who builds no castles in the air,  
Builds no castles anywhere!"

So the practical and sentimental Germans say. And it is true.

In getting ready for your home, enthruse over it, to yourself, not aloud. Enthusiasm comes from a Greek word which means the same as Emanuel, or the consciousness of God with us. God is with us even in sickness and sorrow but as we do not feel it, it avails us little. Enthusiasm lifts us up over the stones; angel wings give us power, when enthusiasm enters the soul. Are you lonely in this new house? Well, God said it is not good for man, or woman, to be alone, so He gives us each other. Each are incomplete alone, yet each must have certain individual traits, to attract one another. Then He knows best. Single people who live alone too long, become cranky. Cranky is from a German word which means sick. A sick person is peculiar, a peculiar person is ill. Living for oneself makes one selfish. Married life, if happy, ennobles the parents more than the children. We learn while doing things and the true man or wife grows truer when helping one another. We are all lonely souls, however we may try to feel the sorrows of the world. We want to feel the joys too and there is a liberal education, in matrimony, in motherhood. A business career can only satisfy a woman until her maturity; the real longing of her nature is for a home, a companion, for children. Women do not want votes, they want devotion. They want tiny souls to guide and a great soul to lean on; or if he is not as great as you

would like, it will be a joy to help him to help himself, to be so.

The Bible says: "I will call her beloved who is not beloved!" and, "I will make the barren woman to keep house and to be the joyful mother of children!" To keep house! Even in the days of the patriarchs with their tents and herds, God knew the need of woman and gave her a promise. The best women are not polygamous, they want their own husbands, without the advice or interference of other women. Even a mother-in-law will spoil the ease with which a new wife adapts herself to her man's moods and will spy out all her harmless maneuvers for peace and harmony.

Be ready for surprises! Expect the best and continue to, no matter how long it takes to realize your ideal. According to your faith so shall it be, but if your faith is weak, you cannot move quickly. The best things are bought with a big price and grow slowly. Mushrooms rise and perish, oaks grow and remain. Do not ask, like Bluebeard's wife, "*Do you see anyone coming?*" The comrade for you may be your next

door neighbor, when the veil lifts, or he may be unknown across the sea. He will, however, feel your claim on him growing stronger and stronger and he will come to you. All you have to do is to build the nest mentally, to cheerfully claim your birthright and if marriage is your vocation, then it will happen. If it is not your vocation, it is so because you have not fitted yourself for it. Don't say, "I have no chaperone, no mother to help me!" Remember Becky Sharp, who was her own mother in this matter. The girls who have all they want, mothers, chaperones, money, home, opportunities, etc., are often passed by, and the millionaire marries some gentle, self-supporting girl who has only her wits to help her. That is what wits are given us for, as a substitute.

Remember always, when you are living, in your dream house, each day, in the kingdom of truth, that truth is stranger than fiction. You are trusting in that power which is infinite, God, who moves in mysterious ways, His wonders to perform. All things are possible if you can believe!

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### Compensation.

Oh, life of vain strife, and discord full rife,

Oh, craving for power and for riches,

How poor is the lure of gold, and impure

The gain that from others it filches.

How wrong for the strong to trample, head-long,

O'er weak ones of earth; we are brothers—

The high, riding by and the low crouching nigh—

Then why should we war upon others?

To live is to give; 'tis in giving we live

The fullest and best, tho we doubt it;

Each thot, envy fraught, like a fiery sword wrought,

Turns back on the breast that begot it;

Whilst good, understood, works ever for good

To the one who unselfishly wills it;

The goal of the soul is only made whole

When love and good-fellowship fill it.

—Florence Newhouse Fox.

# Practical Telepathy.

BY ELLEN PRICE.

## LESSON VI.

### MENTAL HABITS AND INTUITION.

1. Mental habits shape our lives. Continued effort along one line of thought turns our mental force into that line, which we follow until a fixed mental condition is established. Thus distinct types of mind are produced, such as the poet, the philosopher, the optimist, the pessimist, etc. These conditions often become so firmly fixed as to exclude all else, forming a positive character whose mind generates positive thought freely, but is proof against the thought-force of others. One with such a character usually believes it impossible for him to receive telepathic communications, however deep his interest in "psychic phenomena." This is true; he cannot easily make his mind receptive to the more subtle emanations from other minds in his unyielding condition. He can, however, create new conditions more favorable to the development of his psychic powers. If he would widen his field of mental operations, he must open up new channels of thought and abandon old ones that have become useless.

2. Life is growth; change is the law of life on the physical plane; when progressive change ceases death ensues, and life begins anew. So it is on the mental plane. The condition of health and vitality is that the old shall yield to the new, in the growth and development of mental faculties. If you want your psychic powers to unfold, you must let go of old mental habits, and thus make way for new ideas. Your part in the change is simply to accept it. If you understand and make way for it, acting in harmony with the laws that effect the change, you will experience only happy results; but if you oppose the thing you seek, or fail

to recognize it when it appears, inharmony and unhappiness will follow. This is how Nature teaches.

There is nothing so invigorating, so completely regenerative, as the changing of mental force from one channel of thought into another. This process seems to freshen the whole current of existence, and give new meaning to life. One discovers himself in his simple primal form; superfluous mental growths disappear, and hidden powers reveal themselves. For this reason I would have you break up old mental habits and change the trend of your thoughts, for the present; and if the following instructions seem arbitrary and absurd, remember that we have reached a point where we have no precedents or rules to guide us, except such as can be deduced from our own personal experience. Upon these alone we must rely to bring this subtle and elusive power within our reach.

3. Turn your mental force from old channels of thought into new. If you are a politician, drop politics for the time being, and take up scientific, religious, or financial subjects. If you are a worried housekeeper, study the questions of the day in newspapers and magazines; give yourself to whatever you choose, and try to see it from the standpoint of those interested in it, even if at first it does not interest you. Investigate sincerely and honestly theories radically opposed to those you advocate. Do not fear even to cultivate the cranks you have heretofore avoided, and consider their views with fairness. Change your method of work where possible. Examine your mental habits and try to disturb or reverse them wherever it can be done for the better.

But go still further; rearrange your surroundings to some extent. Mental

habits are fostered and strengthened by the association of thought with material things. The same objects around you day after day seem to become associated with certain thoughts and, receiving them, send them out again upon all occasions of contact with the objects. The subconscious mind receives these suggestions and impresses them upon the conscious mind until it is possessed by old thought, and the new is shut out. Fanaticism or even insanity may result from long continued clinging to the same thoughts and surroundings. Healthy mental development is prevented by monotony.

4. Turn your attention first to the room you occupy as your own individually,—your sleeping-room, office, study, or wherever you most truly center yourself. Abandon your cozy corner and establish another. Rearrange the furniture of the room; change the positions of the pictures, or replace them by new ones; or better still, leave the walls bare for a few days. If you desire an inflowing of new thoughts and fresh ideas, make all possible changes in your surroundings, and leave all the empty space you can about you, until you feel strange, even homesick.

Having made all things new about you, you may now begin to create the conditions you desire. If you would have from this voice of Silence the good and the beautiful, you must prepare the way for it, and build out of your thoughts the conditions that will attract to you only the best and purest. The power you seek will serve you in the lower walks of life if you will to dwell there; but these lessons are to lead you along the beautiful way, through the higher life, and you are to choose the way. Your will must turn your mental force into the right channels. This sweet, fine, spiritual force that we have awakened is awaiting an opportunity to serve you.

5. To bring before you more clearly the idea of creating desirable mental conditions for yourself, I may tell you what one woman I know did in this line. She had read Henry Wood's "Ideal Suggestions," and desired to lift herself out

of unhappy mental conditions. She began by picturing in clear, bold type the suggestions to which she wished to shape her life, placing them (in imagination) in various parts of the house. Over the kitchen sink she imagined the bold inscription, "I will lift myself out of this environment." This she saw pictured before her, and repeated the words to herself every time her work took her thither. Above the kitchen table was the strong assertion, "I am positive," to keep her brave through weary trials. In various other parts of the house were pictured such thoughts as "I am strong," "I am well." As the clock struck certain hours she repeated to herself "I am free," "I am happy," or "All is good." Then, relaxing for a few seconds, she would become passive and receptive to the intelligence brought by these thoughts. Realizing great benefit from this practice, she mentally placed over the door of her room the inscription, "God is within," holding the thought that this beautiful presence might always be recognized in her room. It was a task to keep these thoughts always in her mind, but she had the strength of will to do it, and in time the sensations of anxiety, pain, and unhappiness were replaced by an inflowing of fine intelligence that interpreted itself into whatever knowledge she might be seeking. The victory was more than worth the battle.

6. In creating the mental conditions you desire, develop your own ideas into an original plan, with a definite purpose. Follow this plan and hold to this purpose with all the power of your will.

Remember that thoughts and mental impressions are attached to every object with which you come into contact, and may assail you at any time you are not wholly positive to them. Hold it as your right, your *will*, and your power to place along life's path the thoughts that lead you most happily, and hold yourself positive to all that are not for your good. This is forming mental habits, establishing mental conditions, and invoking the highest intelligence that is generated by the conscious mind, or that lies yet un-



awakened in the subconscious mind. It is all yours to choose from, and upon your choice depends the trend of your life; therefore choose well, and concentrate your whole mental force upon the accomplishment of your purpose. In short, the philosophy of it all is that mental habits form mental conditions, which give individual form and meaning to all mental force generated or received; and the awakening of new powers by the operation of mental faculties hitherto dormant can take place only through the yielding of fixed mental habits, to make way for new ones. The disturbing of all old habits for a short time will result in their proper rearrangement and harmonize them with the new ones. The new ones must of course be better than the old if you would open the way to this finer sense, which manifests itself only through the higher degree of mental development, and demands for its unfoldment constant progress.

7. When you have formed the habit of sending forth and receiving only such thoughts as you desire, it is time to make way for intuition, that "still, small voice within," which is the first harbinger of the divine power we seek, the most precious and beautiful of all God's gifts to man. When we can hold ourselves in such close rapport with the Universal Mind as will give us a clear understanding at all times, we need never fear to yield to the guidance of this fine sense, for it is superior to all other intelligence. But the limitations of the conscious mind bear hard upon intuition, and in our crude, unawakened state we but poorly interpret the divine messages, even at times losing faith in the power that yields them to us.

If you can realize that Infinite Intelligence knows no party, sect, nor creed, but pervades all and manifests itself through all alike, you will understand the necessity of flexibility in your mental attitude, for it is through Infinite Intelligence that all knowledge comes and all impressions are received. To receive intelligence from this source, you must be able to throw yourself into the spirit of any idea that may be advanced, and grasp it in its full meaning, irrespective of its relation to your own beliefs; for these beliefs are only a barrier to outside forces.

8. Cultivate the habit of listening to this voice. When the silence about you seems suddenly to grow heavy, even oppressive, stop whatever you are doing, and listen. Abandon yourself to it completely for a minute or two. Relax and receive. Then if you are not definitely aware of any new intelligence, rest assured that it is with you nevertheless, and will possess your conscious mind in due time. When you feel strongly impressed to follow a certain course, without any apparent reason for doing so, yield to your impulse, provided it is within reason. If, after all, it proves to have been unwise, do not be humiliated or disappointed; for only those who are brave and strong enough to risk occasional mistakes without losing faith can attain to the heights.

Make this effort again and again, in the small details of life, until you have learned to distinguish between over-activity of the imagination and the promptings of intuition. The former is simply a surface agitation of the conscious mind, whereas the promptings of intuition well up from within; you will become aware of them without any conscious effort, seeming to possess the idea rather than give thought to it. If you continue the exercises given in these lessons, with interest in the work, you will grow into such an understanding of this as can come only from your own experience.

9. As another practice, in harmony with the work given in this lesson, adopt the following exercise: Instead of allowing your imagination to run riot, as heretofore, set it to the task of constructing the image of the ideal after which you would shape your future, working with a will and according to your own methods. This will impress the perfected image upon your subconscious mind, and whatever you receive, whether from the individual mind or the Universal, will have passed in review before your higher self before it is accepted by your conscious mind. All unwholesome thought that reaches you will fall powerless before the positive condition of good which you have created, while the sweetest and purest will always find ready entrance to your mind.

(END OF LESSON VI.)

## When Fate Relents.

KATHERINE QUINN.

During not infrequent trips to the busiest part of Chicago, I have been struck by the attitude of the beggars stationed on the street corners. There they stand or sit with their outstretched hands, and back and forth before them pass the unseeing crowds. Laughing, grieving, hoping, despairing, praying, cursing, hustling, bustling,—each absorbed in his own affair, they pass in never ending procession. Nobody seems to pay any attention to the suppliants on the corners. As you pass you will never see anyone put any coin into those reaching palms, for city dwellers make it a principle to ignore the beggars. (They'd be beggars in a short time themselves if they didn't.) You might even take your station beside them for a while to see if their supplications were heeded. If you did the probability is that you would pass on at the end of a half hour or so with the impression that the populace of a city were without heart.

But this is the fact I want to emphasize: *People do put money into these outstretched hands.* If they didn't the beggars would not be there. Their presence attests the fact that their trade is profitable. If they *never* received contributions they would soon decamp. Perhaps a man is returning home after a particularly prosperous day, a man who has trained himself to resist these appeals to charity; but as he sees the suppliants he is moved to contrast their condition with his own, and contrary to habit he flings them a coin. In his train comes another, a younger man, hurrying on with a new-found joy in his heart; he sees not the crowded streets, though he walks in them; he is only aware of the rosy face of love that is beckoning him

in the distance, and so out of the superabundance of his heart he gives joyfully, thankfully, longing to share the happiness with which his own heart is overflowing; next, perhaps, comes a shop girl, one who has known the taste of poverty herself, and out of that understanding she gives; an artist follows, who is in great glee because of the picture he has just sold; a tradesman comes, rejoicing because of a raise in salary; anyhow, it is a fact that out of this tumult of emotions, out of these unexpected relentings of humanity, the beggars reap harvests sufficient to keep them at their posts.

In thinking over their haps and mishaps, it occurred to me that there are many lives like that. We look at them from the outside, hastily, superficially, judging them according to standards of our own, and we say that they are wholly made up of woe, that joy does not enter into their composition. But it is not so. Fate has her moments of relenting, as well as a Chicago populace. However she may seem to disregard an individual she never wholly does so. We may not be at hand when she makes her donation, but nevertheless it is made. We may not hear the jingle of the coin as she drops it into the beggar's receptacle, but still we know it falls. There is more joy in this sad world of ours than we in our busy lifetimes can ever find leisure to comprehend. And if we sorrow for our brethren let it not be as those who have no hope. There is no life but has its ray of sunshine. The cup may be empty to-day, but that is fate's footstep on the pavement! Fate, who though she may seem as sad as earth, is at heart as sweet as heaven. Take hope!

# The Secret of Song.

ELIZABETH TOWNE.

Yes, a singing voice "tender, sweet and mellow beyond description is the result of an uncommon emotional temperament." Whoever said that told half the truth.

*Emotion* is the power that moves (e-motes, moves out) outward from the center of being and makes our bodies what they are.

*Intellect* sits at the gate of emotion and says whether it shall move out or not, how far it shall move, and in which direction.

Sometimes intellect chokes emotion back, tightens nerves and muscles and refuses to let emotion into expression.

Sometimes intellect takes away all the gates, and the entire body welters in emotion.

In the former case the body and throat are tense, un-flexible, distorted, poor instruments for the expression of song. In the latter case nerves, muscles, throat, entire body are limp, flaccid, soaked in emotion. In either case there can be no "voice control," because the throat and body are either *too stiff*, or *too limp*.

The secret then of "voice control" is a well tuned throat and body, and free play of the emotions.

And the secret of the musical temperament is *balance* between intellect and emotion. An intellect that will permit the free play of emotion is the key to "musical temperament."

*It is likewise the key to beauty, health and happiness.*

Emotion is soul-power and builds the body; intellect or reason turns the switch.

The right kind of thought turns on the power; the wrong kind turns it off.

Do you want to know what kind of thought turns off the power? Thoughts

of anger, malice, revenge, resentment, resistance, criticism, little-self-ishness, bondage.

Would you know the sort of thoughts that turn on the soul-power for beauty of voice and form? St. Paul tells us the power of the spirit is loosed by thoughts of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." He admonishes, "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS*" \* \* \* "*For the fruit of the spirit is in all goodness and righteousness and truth.*"

In other words, thoughts of goodness and rightness and truth release the soul-power to work in and through the body.

All beauty comes by soul-power working freely.

All not-beauty comes by interference with the free play of soul force.

Yes, all. A homely face comes from interference with soul-power through homely thought. Un-beautiful thought of one sort switches soul-power from the face; another sort from the throat; another from the form; and so on. "Katisa's" one "miracle of beauty" was her "left shoulder blade." Even she entertained a few transcendent thoughts, freely expressed in her "miracle of beauty!"

You don't need Paul or me to tell you that beautiful thoughts release your soul-power to beautiful expression—you need only to think of a beautiful thing, or a beautiful deed, and watch the beauty come into your own face as you look into the glass. I verily believe the

homeliest person could in a short time become beautiful by *taking beautiful thoughts* enough.

By the way, do you know there are a great many more beautiful women and men in the world today than ever before? I am sure of it, by looking at pictures of dead and gone folks, and by comparing with people I used to see twenty years ago. It is no uncommon thing now to see a roomful of people with not one plain person in the lot. Years ago, a century ago, plain folks were the rule, not the exception. And pictures of famous "beauties" of one hundred years ago compare poorly with photos of hundreds of American women published daily in our papers and magazines.

You see, beautiful *thoughts* are covering the earth as the waters the sea. In a hundred years from now you can walk the length of fashionable Fifth avenue and Broadway, too, without seeing a single plain man or woman. You can almost do that on Fifth avenue now if you don't walk too far.

And do you know there are more good singing voices than there used to be? Singing, pianos and phonographs are covering the earth, too. Many of them are still in the squeaky stages, but they are several times as good and many hundred times as numerous as they were twenty-five or fifty years ago. And just wait another twenty-five years!

And even rag-time releases soul-power. Don't resist the phonographs, tin pan pianos and music teachers in the public schools. They are all helping to release soul-power to express in beauty of voice and form and face, thought and deed. *While your thoughts of criticism and resistance check that same power.*

Let the soul-power play—and sing as it can.

Let patience and practice have their perfect work.

\* \* \* \* \*

So, the greatest thing you can do for your voice—as for your general beauty, health and happiness—is to fill your thought spaces with beauty, love, faith, sublimity.

As first aid to high thinking live low, on plain foods well masticated, pure air breathed fully, pure water freely used, inside and out.

Last, practice music with persistency and joy, according to the best instructions from the best teachers at your command. If you don't develop a voice "tender, sweet and mellow beyond description" in this incarnation you will in the next; or in your children.

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**MORE ABOUT THE HALO.** Your question in the June number of *Nautilus*, "Does the aura cast a reflection?" reminds me of an experience I had fully seventy years ago.

I was a boy of about seven years of age when my father and my two-years-older brother took an early stroll through wide meadows in Southern Germany. It was a bright Sunday morning in June; not a cloud to be seen. A very heavy dew hung on the dense and tall grass. We had started about sunrise, and the sun could not have been more than half an hour high when my brother, who was about two inches taller than I, stopped suddenly and exclaimed in high glee: "Look! I have a *Heiligenschein* around my head." "Well, so have I," said I, "and mine is colored while yours is not!" I cried in ecstasy. We stood still and looked at the miracle. What astonished us yet more was that we could not see a circle around our father's head. Father had no explanation to offer for the phenomenon, and by and by the *Heiligenscheins* vanished and we proceeded on our walk, wondering if ever anybody else had seen such a thing.

Next day at school I asked the teacher about it, and he smiled, saying, "You are rather young yet to be adorned by a *Heiligenschein*. These halos around the head are not an uncommon sight among the farmers in haying time, when they go out early, before sunrise, to mow the grass. At a certain angle to the rays of the sun these circles are formed around the heads of the mowers. But it must be a very clear pure air and a heavy dew. The explanation is about the same as with a rainbow. At the Rheinfalls, near Schaffhausen, on a bright summer morning when most of our party were surrounded by the spray from the falls, nearly every member was observed to have a halo."

Since that time I have seen this phenomenon frequently, but never gave it much thought until I saw your article in the last *Nautilus*. —Albert Staub, Highlands, N. Car.

## “Git Up And Get.”

BY ELEANOR KIRK.

Slang? Of course it is, but isn't it good slang? Do not those four words express a big truth? One might talk a week and with the best of intentions in the world not say as much as they say.

“Get up and get.” It is a positive command and its benignity cannot be doubted. There is a laugh in it and it slips in between the aches and the groans and sometimes unearths a dimple. It is a great thing to bring to light a hidden dimple. It tells a story of what might be and the what might bes are what lots of people all over the earth are trying to make what is.

We have had might beens and might bes until even the tone that expresses the words has become unpleasantly nasal. Tears seem ready to gush out at the slightest provocation.

The weary weepers think they want sympathy. They are mistaken. They want to get up and then they want to keep getting until—until nothing—for trouble begins when activity ceases. You may look for chronic repose and want to find it but there is no law for laziness to be found anywhere.

“But I am not lazy; I am sick,” says one who perhaps has pluck enough left to resent what she considers an unmerited criticism. “Why, the reason I am here in this bed is because I overworked. My husband says I did enough for a dozen women and now it's a toss-up whether I shall get about again or be an invalid for life. At least that is what the doctors tell me.”

There is nothing imaginary about these remarks. If we have anything to do with the sick and the shut-ins or the groaners who “just manage to crawl about” we are inundated with such arguments and the more we see and hear of these negative conditions, the more we wonder that any one ever lives to grow up. The belief of the race is entirely against keeping up, to say nothing of getting up and getting. The funeral road is the only one that most people know anything about and on this high-

way every facility, fashionable and otherwise, is provided for the expected exit. This avernic descent is always in mind and how can it be otherwise since the death thought is the first thought that strikes the child as he opens his eyes upon the planet.

No wonder the invalids argue and have scant patience with those who try to take to them the gospel of salvation. There are so many things that are out of kilter that it is a difficult matter to find a working hypothesis. A friend who has learned to think somewhat clearly and who desires above all things to help the sorrowful ones, often feels encouraged when a prejudice seems to give way a little but she is very apt to strike a snag which because of the tangled mental condition, threatens to upset all her work.

“I admit,” says the shut-in, “that some of it *sounds* well and it seems sometimes as if there was something in it, but I simply can't do any more than I am doing.”

Now to get up and get, is to get up and stand squarely on one's feet in mind; not to get up with one's leg in splints and go on a shopping expedition. Here is where so many mistakes are made. The inability to differentiate between the mental and the physical causes much trouble and delay.

To get up in mind is to first see ourselves up and about our legitimate business. Here is where the real of us is brought into recognition. In essence, in spirit, in our real selves, it is impossible for us to be any healthier or happier than we are this minute. This seems a wild statement to those who have been taught to believe in two powers, God and the devil—or to think that their sorrows and sufferings are meted out to them by their Heavenly Father. One belief is as pernicious as the other and both lead the benighted travelers into inexpressible misery.

Very few persons realize how safe a refuge the mind is. It is our impregna-



ble fortress. We can get up and get in our minds without our nearest friends suspecting what we are doing. If the nurse is skeptical and the doctor antagonistic to progressive views, the patient can arise in her mind and without opposition, go where she pleases.

This is a most benign treatment for the body because the latter is always sure to follow the mental lead, provided the get up and get practice is conscientiously adhered to. There are many well attested cases of benefits received from this soul trip-taking. Housekeepers immured in their bedrooms and anxious in regard to the *ménage*, have not only been completely healed by this mental familiarity with their establishments, but they have also developed other spiritual and psychic powers which were well worth having. To get up and get in mind will surely result in activity and happiness.

There are some so-called invalids who could really get up today as well as tomorrow or next week. They are lazy and find their chief enjoyment in petting and rehearsing their ills. Their thoughts have not yet materialized into what is

called helplessness and this could be avoided by the knowledge of their own mental ability to rule the situation. The tendency is to give in and to keep settling down and finally to give up the ship. This is the acme of ignorance. None of these sufferers have the slightest realization that God is his life—that there is no other life, and no other way of knowing health and happiness. When this thought once penetrates the thought of ignorance and unbelief, all the rest is easy. We cannot be sick when we are aware of the presence of God. We cannot be well unless we are happy and joy is impossible when we are all struggling to win a little comfort here and there from the surface of things. Such pleasure never lasts. It is Dead Sea fruit.

So it comes to pass that every one is entitled to health and happiness who is willing to accept them on God's terms and these terms are very simple. "Ask and ye shall receive that your joy may be full."

Again, never stay down. Arise in your mind and your body will follow its lead. In other words—"Get up and get."

## The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

### CHAPTER XX.

#### THE CROWN OF CONCENTRATION.

So far all the explanations concerning exercises and discipline for concentration have necessarily given prominence to the physical plane, because we must know our mediums of activity in order to use them correctly and beneficially; and because the physical is the lowest and grossest medium in the scale of human development, but also the vehicle of expression for all activities, and therefore the one which we must first learn to control.

No method of purifying and energizing the nerves is known to Western science that in any respect approaches the efficacy of the exercises for *Prânâyâma*; and from their effect upon the vibrations, they prepare the physical conditions most favorable for success in higher concentration.

In the *Sushumnâ* man bridges the abyss between the physical and spiritual over the psychic realm. It is only through the complete mastery of our thoughts and their conscious direction to the highest and best that we are able to open this gateway to the inner senses; for the process refines the vibrations of normal consciousness so that they are attuned to those of the supernormal state. Consciousness really embraces all space, which is to it non-existent; want of affinity in vibrations is the only bar. Therefore there are no limitations to the consciousness of the "knower." Ignorance or choice forge their own limitations of condition or state. Thus this normal self which we know best is commonly a person of many limitations because failing to utilize its latent powers.

I would entreat you to keep this basic fact ever before you as both a warning

and a guide: The law of growth and development is based upon activity, and the form of the activity upon the use to which we devote it. No growth is possible without use; and just as every unused muscle or tightly bound organ in the body deteriorates through the stagnation thus induced, so also do unused faculties of the human mind deteriorate; while some powers remain ever latent from utter failure to exercise them.

Activity in a center quickens the sensitiveness of that center to receive impressions and to develop its latent powers. The spiritual nature within all is striving for unfoldment, and thus it is with every latent quality or power. It waits only the unlocking of its secret chamber through the command of desire and searching intelligence. The weak-willed are governed by their desires excited by external objects; the strong-willed *govern their desires through internal choice*,—the ethical exercise of a discriminating will.

In the heart-silence to which concentration leads, sources of power undreamed-of are opened to us. The clear realization by the conscious self of conditions—fields of activity—usually veiled by subconsciousness is developed through the increased activity of the soul when thus freed, and of a will-power which becomes in its every exercise a manifestation of soul-force. Not till we thus unite our wills with our real selves can we have any conception of the might of the invisible into whose realms we are gradually and gently led through this concentration of psychic power and consequent development of psychic senses.

One of the earliest signs of progress in overcoming—in refining and purifying, the vibrations—and in the unfoldment of the higher principles, is the development of the sense of touch to a marvelously delicate rapport with the mind. It thus imparts to all abstract concepts whatsoever, of things as of persons, so intense reality that you discriminate textures and substances as if in actual contact with them; and can feel the presence of an absent friend—the really vital, throbbing life; the cordial hand-clasp or loving touch upon the hair—as vividly as if you stood face to face. The sense of smell also, always mysteriously

linked with memory and subtly uniting us with the invisible, increases in sensitiveness to the stimulant of suggestion, promptly responding by presenting to consciousness the spiritual aroma of any favorite flower. The emotional effect of the sense of smell and the marvellous reactionary power of memory to stimulate it may be accounted for by its anatomical seat in close association with the pineal gland.

It is in the exercise of holding consciousness to the fixed contemplation of the force circulating in the *Sushumnâ* till it rises to the pineal gland and rouses it to activity, that the Yogi, in Swâmi Vivekânanda's words: "Becomes *en rapport* with the astral light and the universal mind and thus is able to see the whole Cosmos." All that is known of the invisible universe has been learned in this way. Physiological facts are these: When we succeed in rousing the *Kundalini*, and the vital-current rises in the *Sushumnâ*, we have released *Prâna* from its bondage to matter—that is, the nervous system, over which its currents normally flow—and in doing this have refined the vibrations to a higher plane to which it carries consciousness with it. Thus we release the mind from its physical chains, the nerve-wires, and from the restrictions of the physical senses. The same principle is employed in wireless telegraphy!

The pineal gland is the "Divine Eye," and it is now recognized by scientists as "a vestigial structure representing an unpaired eye"; that is, the "third eye." Dr. Oliver Wendell Holmes described this mysterious organ as a small mineral deposit of grape-like masses of crystalline matter in the core of the brain, "in the part where Des Cartes placed the soul." Quantities of nerve fiber pass through the organ, and it is of interest to the student of the *Tattvas* to learn that of its two sorts of cells, those of sharp, irregular form contain granules of yellow or orange pigment. The macrocosmic correspondence of this gland is with Aries, and consciousness is there enthroned.

Any selfish aim defeats the realization of higher states of consciousness. But all faithful and regular practice brings its immediate return in serenity, mental

power, and physical harmony with a steady gain in these day by day, and increasing strength, insight, and confidence. Always, the purer the thoughts, the finer, more rapid the vibrations of the mind-stuff whose reflection is mirrored upon the physical plane.

To see the vision, and without striving and hoping for it none can succeed, one must "think inwardly; desire intensely; and imagine centrally;" resolved that nothing shall bar one's penetrating to the innermost radiant center of being—the Living Temple—and ascending to the highest, most subtle plane. By concentration, the diffused, latent soul-power is made manifest and definite,—comprehensible. Meditation is the crown of concentration. It is only in meditation that we reach the heart of anything. We cannot meditate till through concentration we have brought the medium, the mind, to the steadfast state of submission to our will and purpose. Thus concentration is the moulding of the organ; meditation is its exercise to great ends.

The first successful stage is to be able to hold the mind to a single point; and next to sweep the surface clean of any object; literally to fix the attention upon nothing. This is the "waveless lake" of Swâmi Vivekânada,—a clean tablet upon which, having brought the mind-stuff into a state of perfect quiescence, we can pursue a single train of thought; each link in the chain, by the law of causation which is also a law of rhythm, rising into consciousness and taking its place with the precision of well-trained soldiers.

Do not confound concentration with a state of passivity. In order to reach the plane of pure meditation which opens the channels for an influx of divine power, it is necessary to quell all the distractions of irrelevant ideas with which the senses and untrained minds commonly make havoc of lives. These most certainly must be reduced to a state of passivity, hence the confusion; but if consciousness is permitted to dwell upon this plane, the result is not *concentration* but *stupor*! This is the mistake, the stumbling-block in many paths.

Consciousness must ascend; through aspiration it must be alert yet not

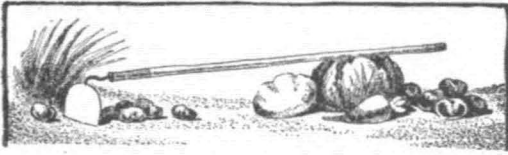
anxious. It must concentrate all effort to a single point. Thus it is a state of highest activity. The master on duty cannot sleep!

The only danger incurred in the exercise is from excessive zeal. The subtle vibrations called into activity work through the germs of the powers you seek to develop; and, like all life in its incipency, these germs—atomic spirillæ—are extremely delicate. Practice should always stop short of brain-fatigue.

The earnest student needs no admonition; but the curious investigator who experiments with this system of unfoldment and evolution is cautioned that the mental attitude with which the study is pursued affects most profoundly the results. The poison of doubt, or any lack of confidence acts effectively to inhibit the realization of the benefits sought. Trust and hopefulness open the channels for their fulfillment. Be not too keen for results. That attitude easily passes into anxiety and disappointment. It is to the cheerfully expectant that all great boons come. Let your greatest interest be in the method; in the difficulties you encounter, and the ingenuity, the expedients, you evolve in overcoming them. Remember that you are investigating your own kingdom of consciousness; a mysterious realm that will open out gradually, disclosing resources, possibilities, and talents wholly unsuspected.

Do not dwell upon things external. It is *within* you must endeavor to center all your consciousness. Give no recognition to insistent sense-perceptions; *ignore everything external*. Not by denial of what obtrudes persistently, for that implies recognition, but by steadfast affirmation of what you seek will you reach the goal of endeavor—complete abstraction from the material, visible plane. The forces that ingather during such concentration are commonly wasted in prodigal outward radiation; for there is more spendthrift thinking than there is spendthrift waste of money. Not till the psychic force which is commonly squandered so thoughtlessly and lavishly is gathered in and concentrated in various centers does the normal consciousness realize the extent to which the

(Continued on page 37.)



## Netop Notes.

BY WILLIAM E. TOWNE.

Well, our Netop harvest was very largely a matter of amusement and healthy out-door exercise this year.

We got some very nice and beautiful silver skinned onions from the garden, early peas, several nice lots of string beans and a little sweet corn.

Then came a long drouth which dried up the streams (though our Netop spring continued to flow) and baked the naturally light and dry soil of Netop until there seemed to be no moisture left, and the sensitive corn (which needs considerable moisture) curled up its leaves in the fierce heat of the mid-day sun, then the squash leaves slowly curled, and the cucumber leaves and the okra.

The contents of our two rain barrels, distributed at judicious intervals, helped some, but not enough to tide over the drouth altogether.

Then we ran away for a twelve days' trip to the Jamestown exposition, and for a delightful trip through eastern Virginia and home by way of Washington and Philadelphia (about which we will tell you next month) and when we visited Netop on our return the garden was nearly a ruin.

The sly woodchucks had discovered our absence, and, incited no doubt by short feed on account of the drouth, had descended on the garden like an army of locusts. They devoured all the tops from our beets, every leaf from our okra plants, all the leaves from the pole beans that they could reach, every leaf from our sweet potato pumpkins and summer and winter squashes and cucumbers. The corn didn't suit their fancy and they also didn't like the flavor of one lone hill of pole beans which was growing in the shade.

Well, I expect we'll learn to wiggle along without that garden.

We picked several large bouquets of wild flowers, just before leaving for the South, which were worth most as much as the garden.

One bunch included bright yellow golden rod, the smell of which would bring to your mind pictures of dusty country road sides, bees, and stone walls.

Then there was Joe Pye Weed, an interesting study in itself. It grows long stocks, very straight and tall, bears pinkish-purple flowers in large bunches near the top of the stem. The whole top of the plant has a soft, fluffy look when in full bloom, like a young girl dressed in a gauzy costume. Our "Wild Flower Book" (by Miss Lounsberry) tells an interesting story of the way in which this plant got its name.

It seems that many years ago there lived in New England an Indian doctor named Joe Pye who made great cures by the use of this plant. His fame spread even among the white people, and this plant was finally named after him.

Then we had milfoil and Boneset and Simpler's Joy. This latter received its name because long ago the herb doctors were so successful in using it to cure disease that it gave them great joy!

We didn't have time on account of going away, to get you any pictures for this article, and this may conclude the Netop Notes for this year. I hope you all have enjoyed the reading of them as much as I have the writing. Writing is usually a task to me, but the Netop Notes have for the most part been an unalloyed pleasure.

## The Secret of Results.

WILLIAM E. TOWNE.

We draw all things to us by the mighty force of love or desire.

Trusting, faithful desire is a magnet which seldom fails to attract health and happiness.

Fretful fault finding with our environment and the universe in general *repels* the very things that are desirable.

The Life Principle, the Universal Life, responds to faith, but through doubt and hate we refuse to recognize this Principle, and hence we see only chaos and inharmony where underneath there is really love, light, life, power, peace.

Desire or love sets the life forces in action.

Do you want health? Cultivate a desire for it. Cultivate a faith in the allness of Life. If you desire and love life, it will flow to you.

But if you are full of doubt, hate, fear, Life will be repelled and cannot manifest through you.

Would you live in harmony with husband or wife? Cultivate love. Look deeper than the outward seeming and you will find that there is that in your companion which will respond to you. The highest form of love is the desire to make others happy, and this kind of love is sure to bring response.

Desire is creative. A steady purpose, held to through all seeming difficulties, is bound to bear much fruit.

The reason many people do not get what they desire is because they are never steadfast. Their minds veer from one desire to another as lightly as a butterfly passes from one flower to another, never stopping long enough to imprint the desire upon the world of vibration in such a forceful, indelible manner as to create a current which would bring results.

It is the *steady* desire that produces results.

## A Bouquet from England.

BY WILLIAM E. TOWNE.

There is one paper among our exchanges at which we always look when we want a relief from the interminable wrangling of "researchers" and "metaphysical" scientists. "The Nautilus" always gives us a breath of fresh air, mental and spiritual. We get a lot of amuse-

ment, too, out of the frankly and chattily told doings of the "naughty-lass" and the naughty lad, Elizabeth and William Towne. To further enliven their paper and enlighten their readers, "William" has bought a new kodak, and is struggling with the mysteries of focus. Now Elizabeth does not often forget the focus, though she has got her foreground a little out of proportion when she talks about reincarnation. But what we want to say is that the picture presented by pen and camera is that of a happy home, a loving couple seconding each other's efforts for the welfare of humanity, a steady purpose consistently pursued, and, as a result, a simple life of joyous, strenuous, earnest striving after the Good and the Beautiful, not for themselves only, but for all who come within their sphere of influence. —*From Light, of London, England.*

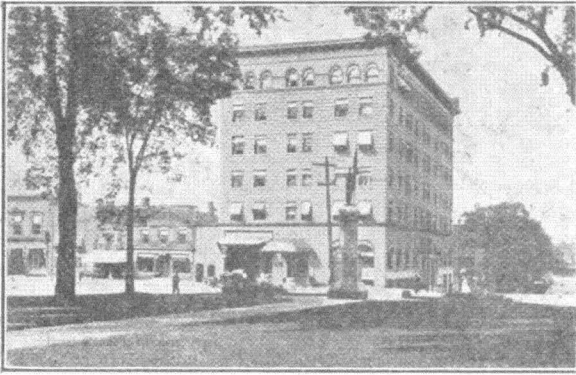
It certainly is amusing to read the different views of different people in regard to *The Nautilus*. And it surely does make us feel extra fine to get patted on the back once in a while. You needn't worry much about our getting unduly swelled up about it. There are always plenty of subscribers to every magazine, I guess, who make it a point to see that the editors don't get the swelled head. Often their criticisms possess real value. Sometimes they take a little of the starch out of new beginners. But the older publishers get toughened.

Just observe the choice selection of knocks at himself which Fra Elbertus serves up in *The Philistine* from time to time. Indeed, I feel sure the honest Fra invents some of those knocks himself, believing they are especially potent as an advertising force.

Among our exchanges none have been more uniformly kind and full of good will at all times than *Light*, the English magazine from which the paragraph at the head of this article was quoted. To live up to the picture which *Light* presents would require that we be something more than human, but it is certainly nice to know that our British friends have such a pleasant ideal concerning us.

And we can return the compliment. *Light* is one of the magazines which always attracts because it's spirit is just and it never knocks because of ill temper or jealousy.





The Wendell Hotel, Pittsfield, Mass.

## A Little Visit To Pittsfield.

ELIZABETH TOWNE.

Pittsfield sits a thousand feet high among the Berkshires in Massachusetts. Lakes and streams smile at her and mountains tower like guardians on every hand. Her streets run broad and smoothly paved under stately old trees. Her homes are spacious, uncrowded, well kept and shaded by splendid trees.

There are about 28,000 people who live in Pittsfield, and 5,000 or 6,000 more who float in from New York and Boston for the summer. And there are more automobiles on her streets than in other towns three times her size; for every body motors through the beautiful Berkshires and stops at Pittsfield for luncheon or dinner.

Pittsfield has fine schools, water supply, sewage system, fire protection, railroads and trolley service. Six beautiful lakes within the city limits. Fourteen churches, seven banks, two theatres. Exceptionally fine library and museum, and good government.

Her main business is manufacturing—all sorts of things from electrical apparatus to woollens and cottons, blank books, paper, stationery, shoes, paper boxes, iron moulding, brick, carriages, spark coils, brewing, voting machines, clothing, envelopes, knit goods, shirts, wrenches, electric lamps, yarns, silk thread and braid, automobiles, and things. Her largest factory is Stanley's, now a branch of the big General Electric Company, employing 2,500 men. And with all her manufacturing Pittsfield is clean, not smoky, and very beautiful.

And she raises—and attracts—men and women as are men and women. The

week we were there one old inhabitant celebrated her one hundred and third birthday, hale and hearty, full of fun, without aid of ear trumpet or specs. And another celebrated his eighty-eighth birthday by wrestling and throwing each of his four big sons.

Not the least of Pittsfield's prides is her fine hotel, the chiefest of which is run by as handsome and wholesome a young couple as you will find in a day's journey, two people who have taken *Nautilus* pretty nearly from its first issue. We went to Pittsfield to visit these folks, Mr. and Mrs. Luke J. Minahan of the Hotel Wendell. They are so nice, and are doing such wonders in the hotel line that I must tell our readers about it.

The Wendell is a fine really truly fire-proof building with about one hundred big guest rooms, lofty ceilings, immense windows, tiled bathrooms, all modern conveniences. Six stories high and a roof garden. Looks out on Wendell Square, heart of the town. Just such a hotel as you might expect to find in a city like Springfield or even Boston. Built in 1898. Always a white elephant, too expensive a hotel for the place. Run on the American plan, so much a day for lodging and three meals.

In June, 1905, Mr. Minahan took the hotel, American plan and all. He, too, found it a white elephant. But Mr. Minahan didn't let go. He observed, and wondered how to make that hotel pay. The American plan was too wasteful—people called for everything on the bill of fare, and wasted two-thirds of it. There was the leak. But all hotels in

small places *had to be run on that plan*. Every body said so, Mr. Minahan had thought so. The European plan of paying for just what you order wouldn't work because there must be so many more things on the bill of fare. What *could* be done to make that hotel pay?

The outgrowth of Mr. Minahan's observation and wondering was a real New Thought. He would modify the American plan; he would cross it with the European plan and call it the Modified European plan.

Now you can go to the Wendell and pay \$1.00 for your lodging, half a dollar for breakfast, another half a dollar for *your choice* of the lunch menus, seventy-five cents for choice of dinners; \$2.75 per day American plan. Or you can pay \$2.50 a day, and have a lighter breakfast, same lunches or dinners; or \$2.40 a day if you are satisfied with just coffee and rolls for breakfast.

"And it is remarkable to see what a difference it makes in a man's appetite when he lives on the new plan!" said Mr. Minahan. We know how it is, exactly. When we pay \$1.00 on a dining car we like to have our dollar's worth whether we eat it or not! When we order from a card, European style, we are careful to get just enough and no more. At the Wendell you have all the advantages of the American plan combined with all the advantages of the European plan. As Mr. Minahan expresses it, "It simply means that although living on the

European plan one can live comfortably for a small sum."

*And it pays.* His friends and all the hotel men said he couldn't make it work. But he did. Folks like the choice menus, and they like the opportunity to save money by ordering *just* what they want, no more, no less. They prove it by going to the Wendell every time they can, and by sending their friends there.

Mr. Minahan's "Modified European Plan" was inaugurated in June, 1906. Since then, a little over a year, the increase in patronage shows an *average* of over thirty per cent. And instead of a deficit there is a handsome profit. Pretty good showing, *nicht wahr?*

And the hotel men are beginning to sit up and look into Mr. Minahan's plan. He has been made vice-president of the New England Hotel Men's Association and vice-president of the Northern New York Hotel Men's Association, and his new plan has been written up by various newspapers, bringing numerous inquiries from other hotel keepers who are grappling with the old American plan problem. These inquiries Mr. Minahan is always glad to answer, enclosing one of the Wendell's interesting bill of fare cards by way of illustration.

I surmise that a goodly share of the Wendell's profits are turned back to the hotel's patrons in fine service and furnishings—and flowers! This is one of the places where Mrs. Minahan's influence comes in. The handsome tasteful



"The old fashioned Country Seat," at Pittsfield, where Longfellow wrote his "Grandfather's Clock" poem.

and very unusual furnishings are superintended—and many of them purchased—by her. There is a private reception room in olive green that is a beauty. The chamber we occupied, a very large one, is done in old rose two-toned paper, velvet carpet to harmonize, white epamel woodwork, mantel and ceiling, white renaissance curtains at immense windows, brass bed and mahogany furniture. A great contrast to the usual hotel room. And *clean*. Everything immaculate—I could run around in my bare feet without having to wipe the black off afterward, as I usually have to at hotels! And you ought to see their private parlor, a very large room done all in an odd shade of blue a trifle deeper than Nattier, white enameled woodwork, walls covered with blue Japanese cloth, ceiling paneled in white enamel and blue cloth, outlined with gold; white enameled furniture upholstered in blue; two couches in blue silk velours; piano standing out from wall, covered in blue silk velours, back, ends and top; hangings in same, with white lace curtains at windows; white and blue pillows. A very restful and beautiful as well as unique room, Mrs. Minahan's own creation.

And the flowers! There were bunches of fresh gladioli on every table in the handsome big dining room, and in the big public parlor were actually tens of thousands of fresh sweet peas, with half an acre of wild flowers massed on and around a big round table under the big central chandelier. The sweet peas were arranged in a way new to me, one color of the peas massed solidly in the center of a large shallow bowl, surrounded by a wide border of a contrasting color massed in a wide band around the edge, the center flowers rising a little above the level of the border. No foliage at all. There were dozens of these bowls of sweet peas, all imaginable colors and combinations of colors. The scent and colors were most delightful, and the sight was one to be remembered. We saw people wander in from the street, make the rounds of the flowers and pass out again evidently considering the hotel and flowers a show place.

I asked Mrs. Minahan what special occasion the decorations were for, and she

said, "Nothing special—we do it every day as long as we can get the flowers!" They grow the sweet peas on their own farm, the gladioli come from a big place near Pittsfield where they make a business of raising them, and Mrs. Minahan and her friends motor out into the country and forage for wild things. And *every day* the water is changed in every one of those vases, jars and bowls and *all* the flowers rearranged. It takes Mrs. Minahan and two or three assistants about two hours and a half every day just to care for those flowers. She won't allow the water to stand in the bowls over one night because it might smell bad! And the entire house is kept on the same plan, and personally inspected as well as supervised by Mrs. Minahan, who puts as much care and conscience into this, and into the personal entertainment and care of their guests as if they were all royal guests, entertained without price. In fact that is just the way Mrs. Minahan thinks of the hotel's guests—they are children of the Great King for each of whom she is delighted to do her best. And Mr. Minahan is in full harmony with her. They are just such a harmonious, conscientious, radiant and pull-together pair as every *Nautilus* reader would be glad to know.

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(Continued from page 32.)

power can be controlled, or the energy which can be thus generated.

Above all, during the exercise of concentration, the mind should not be permitted to dwell for an instant upon the anxieties, viscissitudes, or annoyances of the day. It should be lifted to the consciousness of eternal peace and harmony,—the law of the perfectly adjusted life. Harmonious thoughts alone can mould a harmonious body, and desire for things spiritual can alone give the real self opportunity to grow and to evolve its inherent power.

(End of Chapter XX.)

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**"We were made to radiate the perfume of good cheer and happiness as much as a rose was made to radiate its sweetness to every passer by."**

—Success Magazine.

## What is Psychometry?

By ELLA WHEELER WILCOX.

(Copyright, 1906, by *American-Journal Examiner*.)

Over here in Paris there is a large interest in the subject of occultism.

Such men as Dr. Charles Richet, Paul Adam, Laurent Tailhade, Jules Bois, Sardou, Flammarion, Jean Korraïne, Major Darget, all men known in the literary or scientific world, are investigators and believers that there is a law which no known science can explain.

At 42 Rue St. Jacques, the Psychological Research Society has a little rendezvous, where students of the occult meet once each week to discuss and relate events connected with investigations.

I was invited to meet this circle one morning, and found the members all intellectual and cultured men and women.

Curiously enough, I found, too, that all were looking toward America for guidance and direction in these studies.

Some of the men and women I met were firm believers in the communication of the departed spirits with dwellers on earth, others still questioned whether it might not be the subconscious mind or the memory of a former incarnation which produced phenomena.

Others believed it could be explained by psychometry.

Whenever I have asked for an explanation of that much-used word no one has seemed able to give it. But just before leaving America I obtained from the most remarkable psychometric I have met—a woman who has been able to tell me all sorts of true things relative to my past and present and to foresee many events in my future—an explanation of psychometry.

This woman does not for an instant accept the idea that she is controlled by spirits from the other side.

It is her belief that spirits have better work to do than to come back to earth and pry into the affairs of us mortals.

This is what she says of the law of psychometry when I asked her for a key to her marvelous powers. I give it without quotations, but as nearly as possible in the words of Mrs. Stansell. It is her theory that psychometry is the manifestation of certain latent powers or faculties of the soul on the natural or physical plane, and is based on as exact laws as are any other manifestations of nature.

It is admitted by scientists that all form, color, etc., are due to certain rates of vibrations, and it is also admitted that attraction and repulsion as manifested in chemistry are due to the same cause; that is, that substances of certain rates of vibration harmonize or blend, as do chords of music, while other substances that do not so harmonize repel each other as do certain notes when sounded together produce discord.

Now, as the whole universe must be subject to the same law, in its varying manifestations,

so we find in the realm of mind and soul attractions and repulsions.

Science has been able to give the rates of vibration that will produce certain notes in music or shades in color, and in the blending of these we recognize either harmony or discord.

Without going further into this interesting subject of vibratory law, Mrs. Stansell said that one who has the psychometric talent developed to a certain degree can so bring himself into harmony with other rates of vibration that the history or knowledge of the person or substance with which he has become harmonized becomes his own.

It is the underlying law by which all intuitive perception of truth is attained. This vibratory activity produces in every substance an atmosphere, or aura, which is a manifestation of its qualities. This aura in flowers may be distinguished by their odor, and we are thus able to determine without seeing them whether the fragrance is that of the rose or the lily. As we go beyond the realm of the physical, we find that soul recognizes soul by that which corresponds to fragrance, as qualities or character. This recognition we call psychometry from psyche, soul and meter, to measure or read.

When soul reads soul it not only knows its qualities and characteristics, but, to a certain extent, it comes into a knowledge of its past and a foreknowledge of coming occurrences, which has not yet reached the ordinary consciousness, for in this realm there is no time.

People of intense natures and those unfolded spiritually to some degree, give forth more powerful aura with correspondingly stronger impressions upon the psychometrist. Thus the latter will be lifted to a higher plane or depressed and saddened according as the person for whom he is reading is on a higher or lower plane than he himself occupies.

This auric vibration may be conveyed any distance by means of a letter (handwritten), a lock of hair, anything that has been fully charged with the owner's aura. Thus it becomes evident that we are all constantly leaving impressions of our real selves wherever we go, whether we express ourselves in words or not.

Nor is this auric atmosphere confined to human beings. A piece of rock taken from the depths of the earth will reveal to the sensitive psychometrist not only its own history through the ages, but that of its environment. Mines have been located, veins of ore traced and much accurate and valuable knowledge of the underground has been obtained by this means. Professor Denton testifies to this fact in his two interesting books entitled "The Soul of Things."

As the X-ray and radium have revealed much of the hidden forces of nature, so will the cultivation or unfoldment of the latent powers of the soul throw great light on the hidden mysteries of one's being, and all shall learn of the higher life by demonstrated knowledge as well as by faith.

## Mothers' Counsel

Edited by

ROSE WOODALLEN CHAPMAN.

*Nautilus Mothers, Fathers and School Ma'ams are cordially invited to consult our Rose on any knotty problem connected with the training of children and parents—and teachers. She isn't exactly omniscient, but she is on the road, with experience and her mother helping. And she is glad to help and be helped. Address letters to Rose, care The Nautilus, and be careful to put no other communications in the same envelope. Replies to your letters, and a few of the letters will appear in this department.—E. T.*

### How New Thought Principles were Taught to a Child of Four.

BY ROSE WOODALLEN CHAPMAN.

(Concluded.)

One evening when Stuart came to his mother with his usual request for a story, she took him upon her lap and told him the following:

"Once upon a time there was a little boy named John, who was just ten years old; and on the day that he was ten years old, his papa gave him a beautiful present. What do you suppose it was? Why, it was a dear little tool chest, and it had in it a great, strong hammer to drive nails with, and a sharp knife to whittle sticks with, and a saw with sharp teeth to saw boards with. John's papa showed him how to use the hammer, so that he could nail pieces of wood together and make a strong box or chair, or a doll's house; and his papa showed John how to use the sharp knife to whittle out rounds for his chair and arrows for his bow and arrow; and then he showed John how to use his saw to make the boards just the right lengths for the doll's house or the bookcase, or whatever it was that John was going to make. At first, John used the tools very carefully and just the way his papa taught him to use them. He made a dear, little doll's house for his sister and a workbox for his mamma, and a wonderful bookcase for his own room. But one day he thought that he would like to use his hammer in a different way from the one his papa had taught him, and so he began to pound right and left, just as hard as he could pound, without paying any attention to what he was hitting,—and what do you suppose happened? Why, the first thing he knew, he had smashed his mother's workbox all into little pieces,—the beautiful box he had made her just a few days before.

Mamma felt very bad about it and so did John, and he thought that after that he'd rather use his hammer in the way his father taught him to do,—in the right way for a hammer to be used. But a few days afterwards, John took out his saw, and because he did not feel like using it in the right way, he began to saw on anything he found and in any way he felt like, and the first thing he knew he had sawed his sister's doll's house all up. O, how his little sister cried! John felt like crying, too, and he made up his mind that it wasn't half so nice to use his saw in the wrong way as it was to use it in the right way. So for days after that, he was very careful how he used his hammer and his saw. But the weeks went by, and John had forgotten about his mamma's workbox and his sister's doll's house, and one day when he had his sharp knife in his hand, he thought he would just like to see what he could do with that, so he began to hack right and left, and before he stopped he had cut into his bookcase, so that it was not a bit pretty any more, and he had cut the rounds out of the chair that he had made, and he had cut himself; and when he looked at all that he had done, he felt very, very bad, for, in the three times that he had used his tools in the wrong way, he had spoiled everything that he had made by using his tools in the right way. He felt so badly that he almost wished his papa had never given him the tools; but papa talked it over with him and showed him that if he tried, he could make all the pretty things over again, and that next time he needn't spoil them by using his tools in the wrong way. So John went to bed happy, with his mind made up never to use his tools again in any but the right way."

"Did he ever, mamma?" asked little Stuart.

"I'm afraid he forgot sometimes, dear, but he generally remembered in time, so that he never again spoiled as many things as he did that first time."

Mrs. Newcomb was wise enough to make no effort at this time to tack a moral to her story. Stuart was greatly impressed by John's experiences, and often asked for a repetition of the little tale.

One day Mrs. Newcomb was obliged to refuse Stuart's request that he might go out-of-doors and play, whereupon the little boy flew into a veritable rage.

"I will go," he cried. "I will! I will!"

Mrs. Newcomb went on about her work, paying no attention to his screams; but when he had gotten still enough to hear what she said, she quietly remarked: "Do you know,

Stuart, you make me think of John and his hammer."

Stuart stopped his sobs and gazed questioningly at his mother.

"Yes, you make me think of John; but you make me think of the time when he used his hammer in the wrong way. Did you know that your will was like a hammer? It is a wonderful thing to be able to say, 'I will do so and so.' That is the way men build up strong characters. It's just like building a strong house. Every time a boy says, 'I will do what is right; I will go to school; I will obey papa and mamma,' he is using his strong hammer to drive the nails into the building which in time will be his character. And the men that people admire are the men that have used their wills in the right way, and have strong characters that can be depended upon.

"But sometimes little boys says, 'I will do the wrong thing; I will have my own way; I won't obey papa and mamma,' and then they are using their hammers to break down the characters that they have been building up. They knock out the nails and, by and by, the building falls all to pieces; and when they get to be men, they cannot be depended upon, because their characters are not strong. How do you suppose papa used his hammer when he was a little boy?"

Stuart's eyes brightened. "I fink my papa must have used his hammer in the right way," he said promptly, "'cause every one likes my papa, and 'pends upon him, too."

Mrs. Newcomb smiled her assent to this vehement statement, and in a moment Stuart added, "And I'm going to use my hammer in the right way, too.—if I just don't forget. John forgot sometimes, didn't he, mamma?"

"Yes, dear, John forgot sometimes and maybe Stuart will; but mamma will help Stuart to remember, and every time he uses his hammer in the right way, it will be easier for him to keep him from using it the wrong way."

The little lesson of the hammer remained in Stuart's mind a long time; but there came a day when a new trait developed. He was very deeply engrossed in building a snow fort, one winter afternoon, when his mother called him to come into the house.

"Pretty soon, mamma," he replied.

"I need you right away, Stuart," his mother said.

Still he didn't come, and again his mother called and yet again without the desired result. At last, she spoke quite sternly, and Stuart's reply was equally determined, "Mamma, I am *not* coming in till I get this fort finished. I don't want to stop now. I want to get it done this afternoon."

Mrs. Newcomb walked into the house pondering. Should she take strenuous measures to compel obedience, or should she let it go this time and try to make her boy see that he was using his powers in the wrong way? It would soon be too dark to continue his outdoor work; the task set for him to perform

could be done the next day in his usual recreation time, and so she decided to wait.

When at last he came into the house, tired and cold and hungry, Mrs. Newcomb said little until he was warm and refreshed, and then she remarked:

"You made me think of John again today, Stuart."

He had forgotten the incident of the afternoon and asked, "How, mamma?"

"You made me think of John with his saw. You wanted to finish your fort before you left it, and that is what we call perseverance. Perseverance is a wonderful thing to have. A man doesn't get very far in business, unless he has a good deal of perseverance. It enables him to saw his way through all sorts of difficulties, and get things so they will fit together just right; but you know one can use a saw in a wrong way, and so sometimes a person can be too persevering. Did you know that?"

"No, mamma, I didn't fink anything about it. I just fought that I wanted to get my fort finished."

"Yes, dearie, and don't you remember that that is just the way John used his saw when he sawed up his sister's doll's house."

"Yes, mamma, I member, and I don't do that way any more."

The next difficulty that Mrs. Newcomb had to deal with was an expression of what came very near to be righteous indignation; yet she didn't feel that she could allow her little boy to give away to his rising temper. So she told him once more that he made her think of John, though this time it was John when he used his knife wrongly.

"God puts strong feelings into our hearts," she said, "so we will be able to do a great many hard things in life, and our feelings are just like a sharp knife. If we have something very difficult to do and our feelings are aroused, we go right ahead in spite of all obstacles and cut and cut, until we have cut our way right to the heart of the trouble. But sometimes we let our feelings run away with us, and then we do just as John did with his knife. We cut and hack in all sorts of ways, and we mar the beautiful building we have been making for our character, and we hurt other people, and we even cut ourselves. So you see, we need to learn to be very careful and always to keep control of our feelings. We want to make use of them in the world, and not let them hurt other people or ourselves."

Stuart caught the spirit of his mother's teaching, although they might have seemed a little old for one of his years, and often came to her for help in getting control of what he had been taught to believe were tools that might be used for good if he but learned how to manage them; and Mrs. Newcomb felt, as the years went by, that it paid to make an effort to teach her children early in life some of the beauties of the New Thought.



## THE FAMILY COUNSEL.

*"Oh, wad some power the giftie gie us  
To see oursel's as ithers see us!  
It wad frae mony a blunder free us,  
And foolish notion."*

A DEPARTMENT OF  
CONSULTATION AND SUGGESTION.  
CONDUCTED BY ELIZABETH TOWNE.

*In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!*

ELIZABETH TOWNE.

M. T.—Miss Fletcher's admonitions against a "hearty meal at noon," are doubtless based on the old three-meals-a-day plan, with one meal a hearty dinner of meat, etc., in three or four courses. (See *Nautilus*, for November, '06). To my mind a meal that is "little short of criminal" if eaten at noon is still nearer criminal if eaten at night. All meals should be plain, nutritious but light, and very thoroughly masticated. Such a meal is not "criminal" at any hour of the day. If you eat ever so light a breakfast, it is certainly wise to eat a very light and *well chewed* lunch, or better still, none at all. But the seven o'clock dinner should be light, too, or you will need to go right to bed to sleep off your food debauch! We find the best plan for us is to eat no breakfast at all; a plain dinner at noon; a light supper at night. But always we remember that meals may be eaten at any desirable hour, *provided* they are *not* heavy, and *are* well chewed. It is heavy stuffing that is "well high criminal," not the hour you eat.

A. Y.—Your environment is the best in the world for you, just now. And it affords you the right material for developing into whatever your heart desires, and whatever you develop beyond your present plane, your conditions will change to match that development. Now you just make up your mind not to be suspicious of anybody in the world, and not to allow yourself one minute to believe that anybody would do you an *intentional* wrong. If anybody does wrong you it is because he doesn't know any better, and in that case you can forgive him.

*The whole world is willing to help you do anything you want to do.*

I want you to say that over to yourself six or seven times every morning when you get out of bed, and again every night just before you go to bed. Say it positively—stamp your foot and *say it hard*. Never mind how you feel, *say it*. And do it with a will. The rest of the time just go about your business and do the best you know how, and *remember* that your own spirit will tell you just how to do things for the best, under present conditions. Whenever you happen to feel moody or sus-

picious or blue, just stamp your foot and say *scat* to the whole brood of such thoughts, turn your back on them and go about your work. Yes, you can do some kinds of work, even if you are lame—do what you can when you can't do just what you want to.

The first and last thing for you to do is to *deny your feelings and live in your good common sense* and all the new thought you can get hold of. Insist to yourself that all things are working together for good, and that *everybody is your friend and feels kindly toward you*, no matter what your feelings say about it. Whenever you happen to feel blue say this hard, and then go on about your business. Your feelings will begin to change right away. You will have more helpful, and brighter, spells, and gradually these spells will grow longer and more frequent, and the old blue suspicious feeling will disappear for good.

Here is another important thing for you: Make up your mind that you don't care a snap what other people say or think about you anyhow; that the one necessary thing is that you *think well of yourself*. Commend yourself, do what you consider is right, forgive yourself when you think you have done wrong, *be at peace with yourself*. Accept yourself just as you are, and then get as much fun as you can out of trying to improve yourself.

Nobody but yourself can improve your mental state, *but you can do it*, by persistent right thinking. Just follow the directions I give you in this letter and read the letter itself once a day for at least a month—read it carefully and make up your mind to believe it whether you feel like it or not—just accept it and *pretend* that it is so anyway. By thinking a thing, you will come after a while to feel it. Just *think with* this letter. In time you will feel with it too.

It would be a good plan for you to have somebody on the farm with you. You ought to visit more with other people, and try to entertain them and be happy with them. You are evidently a poor mixer, and you want to cultivate the mixing habit. Never mind what people think about you, just you go and get acquainted with them and think well of them. In time they are bound to think well of you, whether they do now or not. But I am certain that they do, and that you have been entertaining false ideas about their opinions of you. Why don't you get somebody to do some work for you on shares, or for pay, while you are lame? This would be a good thing in more ways than one. Try it. Be nice to everybody whether they are nice to you or not, and be sure you always think kindly of everybody.

# THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen someone find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matters of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send *THE NAUTILUS* for two years, to any address, or two addresses, he may designate.

To the writer of the best letter or portion of a letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

—EDITOR.

## Letter No. 83.

In the summer of 1901, I emigrated from the East with friends to Spokane, Wash. I remained in the city while they took up homesteads in the new territory near the Columbia river. An unexpected turn of affairs made it highly important to me that I at once see my friends. They were without post office or telegraph station in a place I had never been. No depot, although the Great Northern Railway ran through this section connecting Spokane with Seattle. There was a local which stopped at "flag stations" all along the route; but passed the particular place I wished to go about midnight. Also an Overland Flyer, going sixty miles an hour and stopping but every fifty miles, which passed through there about 11 A. M. I thought it all over and although perfectly willing to go on the local, evidently could not. It was out of the question to get off at such a place at such an hour. I counted the gain if only the Flyer would stop but on inquiry at the ticket office was emphatically informed it was impossible. The more I pondered the word the more unreasonable it appeared, and I said, "Nothing is impossible."

So, on leaving the house, a friend asked, "Where are you going?" I replied, "To the depot to see the railroad company about my ticket on that morning train." Her thoughts seemed to baffle her vocabulary for she did not reply. I went to the office part of the building, and approaching a likely looking window, said to the clerk, "I want to see the head man who has charge of running the trains." He answered with a smile, "I guess you want to see the president of the railroad company," and directed me to his office. Thereupon asking for the president I was informed he was out, but gave my errand to a man in attendance. I explained the points of the matter and asked that the daylight train stop. He said, "That is the Flyer—it can't stop." I said,

"A mere word from the president would stop it." Again he said in all the years he had known that train it had never stopped like that. I said, "No, not like this, but it frequently stops an hour or two because of a washout or a bridge burned out, and I only want it to stop a minute." Then he said, only the president could give such an order, and he was out of the city—would not return for a week. I replied I could not wait so long, but must go the next day. He wrote a line, signed his name, and told me to take it to the ticket agent. With unmistakable signs of pleasure he received my simple "thank you." The ticket agent stared at the message in keen surprise, but politely made out the desired ticket and gave it to me.

I went home and was just finishing packing my grip when my friend returned. She said, "What are you doing?" I said, "Getting ready to go on the morning train," and showed her my ticket. She said, "I thought it was impossible." I replied, "I know better. *Nothing is impossible.*"

The next day the train was several hours late, owing to a wreck in the mountains, but I knew the great incorporation would not break its promise over a matter like that, so boarded the train and took my seat. When the conductor came through he took my ticket with a generous smile, saying kindly, "I knew that ticket was on the train."

As we rolled and quivered down the iron track behind that monster engine, making sixty miles an hour, I did not wonder that *other people thought* it couldn't stop; but 160 miles from Spokane it stopped at a sidetrack, no depot, no people, and the nearest building a private dwelling fifty yards away. The frightened passengers threw up their windows and thrust out their heads to see what had happened, but only saw me most courteously lifted from the train and left standing in the weeds alongside the track. All the settlers rushed out of their doors with fear and evil forebodings to see what had caused the strange visitation of the monster thing that had flown past their doors every day for years but never stopped before; and as I gazed after it, to see it resume its awful speed, I said to myself, "The biggest and hardest things are sometimes the quickest and easiest done, if we but *think so.*"—NELLIE C. BLAKESLEY, San Francisco.

## Success Letter No. 84.

I believe the thing that makes for real and permanent success in life to be the *practice of Faith, Hope and Love.* For

"Faith is the sheet anchor of the soul  
When all the world seems full of woe.

While Hope the sweet and central grace  
Leans fondly on her sister, Faith,  
And Charity's abounding grace  
Seeks not her own in time or place,  
But spreads her mantle broad and wide  
And would all else but Love thus hide,  
And sending love o'er all the earth  
With radiant vision from her birth,  
She gently whispers to each child,  
If thou would'st stem life's surging tide  
In Love abide!"

—E. M. C.

Success Letter No. 80, written by Henry G. Walters, Langhorne, Pa., is the prize winner for September. Evidently success is with him! Good. Where shall we send the two subscriptions to which you are entitled?

## Asthma and Hatha Yoga.

*Professor James' article on Hatha Yoga practices, in July Nautilus has stirred one of our good friends to write us her experience with an asthmatic husband and the East Indian teachings about breath. Her letter may inspire some other cures, so I give it herewith:*

"Twelve years or more ago my husband who is now sixty-seven, (67) began to suffer with asthma. First physician consulted said, 'I can give him temporary relief but this trouble can never be entirely cured.'

"This suggested a thought for working basis for the long weary years that followed. I subconsciously felt the M. D. might be mistaken but I don't believe my husband for one moment ever doubted this decision.

"For quite long stretches of time he would be apparently well. Then spells of terrible coughing night after night. A new physician engaged. Always the same result. At first relief then seemingly restored health. This happened time after time during the period mentioned. Two M. D.'s at different times operated upon his nose saying he had polypi.

"Finally the spells became more frequent and lasted longer. Consulted a physician who said if polypi had reached the throat, it would have to be operated upon.

"This my husband declared should never be done. 'Bad enough to tug at his nose, never would allow any instrument in his throat, would rather die!'

"My faith was beginning to weaken. I almost allowed the death thought for him. It all seemed obscure. What was the trouble. I kept asking?

"A friend handed me a number of books relating to Hindu Thought, among them 'Hatha Yoga.' The chapter entitled 'Nostril Breathing vs. Mouth Breathing' strongly appealed to me. Read it over and over. Then in a flash I knew the cause of my husband's trouble. He only laughed at such an idea, saying: 'We have doctored with the best these twelve years, including Christian and

Mental Scientists and not one ever said this was the cause, do you set yourself up as knowing more than they?' Woman like I quickly replied, *Yes, I do!*

"For weeks after this I watched all the 'ads' in magazines and papers but never came across a mouth brace. About this time he was again prostrated with a severe attack. The thought came, 'Tie up his mouth with anything.'

"This suggestion came with such force it was almost a command! I secured long strips of cloth and wrapped over top of head and under chin. Then took another piece and fastened over the lips by pinning tight at back of head. Well, to say the least this was not a becoming headdress.

"Remember during all this performance my husband submitted without faith.

"For days and nights I kept this up. Quite a deal of trouble to get out of bed four or five times during the night and tie his head up after each coughing spell. Also during day naps to watch him closely and see that mouth was held together.

"In the course of time great improvement. I was delighted, my husband puzzled. Still couldn't believe that the 'Hatha Yoga' teachers knew more than his physicians.

"In my enthusiasm about finding the cure told the family dentist. He smiled and suggested something more convenient could be devised. After putting his wits to work he helped me out beautifully by planning an ideal brace made of cotton cloth and elastic. This I insisted upon my husband using every night. He has kept it up for over a year. I still watch over him very closely for he will cheat and often slip the contrivance off and tuck it under his pillow, even yet a doubting Thomas. But he snores peculiar notes with the brace off, and never gets past two or three bars of this kind of music before I hear him and quickly jump out of my bed and adjust the discarded brace.

"I want to be perfectly exact and state only facts. While slowly gaining in strength and weight occasionally a spell would develop, but the treatment was religiously kept up. During Christmas holidays of past season quite a severe attack. Then perfect rest and steady gains until last of May just gone. This spell was not severe and has been almost entirely overcome.

"I attribute these drawbacks entirely to the diet. When such freedom from the complaint is experienced heavy food and in too large quantities is consumed. Not being naturally fond of water he neglects to take enough moisture to counteract the solid mass in the stomach. Consequently increased dryness in the mouth and throat and unwittingly the mouth is opened while going to and from places of business and during working hours. But all these conditions will be gradually conquered as the soul comes to know its own. As it is, the case has excited much astonishment among all who are familiar with the facts. The increased weight of ten pounds is also commented upon by all sympathetic friends."—Jane Munnah.

## Puts the "Ginger" In.

**The Kind of Food Used by Athletes.**

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts food for two meals a day. After using the food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

"I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

"The Grape-Nuts food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the university men use Grape-Nuts for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained."

There's a reason for the effect of Grape-Nuts food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centers. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. Read "The Road to Wellville," in packages. "There's a reason."

## Anent Books and Things.

*When sending books for review please remember to give selling price, and address where book may be obtained. We notice on this page all cloth-bound books sent us, and as many paper bound ones as we can find space for. Small space forbids our reviewing music.*  
—E. T.

—"Sally Ann's Experience," by Eliza Calvert Hall, is a comical story of the way a woman served up a churchful of men who believed women should keep silence and submit. It's rich. Illustrated by Beulah Strong. No price given, probably 25 cents. Little, Brown & Co., Boston.

—"The Right to be Lazy," written by Paul Lafargue and translated by Charles H. Kerr, is the latest addition to the "Standard Socialist Series" issued by Charles H. Kerr & Co., Chicago. Cloth bound, 164 pages; no price given, probably \$1.00. A book to set one thinking.

—"Color as a Curative Agent," by R. Dimsdale Stocker, is a little paper bound book of some seventy pages, giving useful and curious information, with seven colored plates and affirmations to match each color. Price one shilling net; about 30 cents postpaid. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London.

—"Wilshire's Editorials" is a handsome volume of 400 pages made up of good socialistic stuff written by Gaylord Wilshire and printed from time to time in his popular and useful (and cheap—10 cents a year since Madden is out) magazine. Address, Wilshire Book Company, 200 William street, New York, enclosing \$1.00 for the book.

—"Seen and Unseen" is a handsome blue and gold, gilt edged cloth-bound volume of 323 pages full of psychic phenomena experienced by C. Catherine Bates, who comes highly recommended by William T. Stead. Published by Greening & Co., Ltd., 51 Charing Cross Mansions, 91 St. Martin's Lane, London, England. Price, six shillings net, about \$1.50 postpaid.

**THE NAUTILUS** "Enclosed please find one dollar which will pay for my little *Nautilus* until February, 1908. At that time my income will be sufficient to pay whatever you see fit to charge for its publication. No money could ever pay for its true value to me.

"In 1904 Mrs. Ella Wheeler Wilcox asked you to send a sample copy to me. At that time we were so reduced in finances that it was impossible for me to get necessities for my six children. The paper so appealed to my longings that my son Alanson noticed how much I wanted it. He was then fourteen years old and was earning \$1.50 per week for caring for a man's horse. His generous, kind heart yearned to comfort his mother, and he said, 'I will pay for it for you.' I sent you the fifty cents for the first year's subscription, and no one can ever know how much real good it has done for us all. At that time Mr. Goodale was just recovering from a serious hemorrhage of

(Continued on Page 46.)

*When replying to advertisements please mention THE NAUTILUS.*

## Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.  
Would you be healed? Speak health to the world.  
Would you be loved? Speak love to the world.  
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desires except all the world share with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world—

Including yourself.

Will you join all the readers and the editors of *the Nautilus* in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is, *The Cosmic Consciousness*.

Which includes, Health, Happiness and Prosperity to every Creature.—THE EDITORS.

\* \* \*

*Key thought for daily meditation:—*

Now straighten up, dearie, and stand at ATTENTION. Close your eyes and look upward. Now feel all through you the invisible One Power that is too fine and mighty to feel with eyes open. Take into your being this subtle power in a full, slow, even breath. Hold your chest expanded whilst that power renews and fills you. Then gently, lovingly, steadily, breathe it out upon the whole wide world. Take three draughts of power, of God, before you stop, and do it whenever you think of it. Then turn your whole attention to the next thing there is to do, and see how much ingenuity and loving thought you can put into the doing. The WORD is in every breath you thus take, and it reaches the whole world as you breathe it out. All you desire is growing.—Elizabeth Towne.

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## Knows How.

**Doctor Had Been Over the Road.**

When a doctor who has been the victim of the coffee habit cures himself by leaving off coffee and taking Postum Food Coffee, he knows something about what he is advising in that line.

A good old doctor in Ohio, who had at one time been the victim of the coffee habit, advised a woman to leave off coffee and take on Postum.

She suffered from indigestion and a weak and irregular heart and general nervous condition. She thought that it would be difficult to stop coffee abruptly. She says: "I had considerable hesitancy about making the change, one reason being that a friend of mine tried Postum and did not like it. The doctor, however, gave explicit directions that Postum must be boiled long enough to bring out the flavor and food value.

"His suggestions were carried out and the delicious beverage fascinated me, so that I hastened to inform my friend who had rejected Postum. She is now using it regularly, after she found that it could be made to taste good.

"I observed, a short time after starting Postum, a decided change in my nervous system. I could sleep soundly, and my brain was more active. My complexion became clear and rosy, whereas, it had been muddy and spotted before; in fact, all of the abnormal symptoms disappeared and I am now feeling perfectly well.

"Another friend was troubled in much the same manner as I, and she has recovered from her heart and stomach trouble by leaving off coffee and using Postum Food Coffee.

"I know of several others who have had much the same experience. It is only necessary that Postum be well boiled and it wins its own way." "There's a Reason." Read "The Road to Wellville," in packages.

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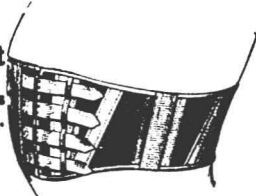
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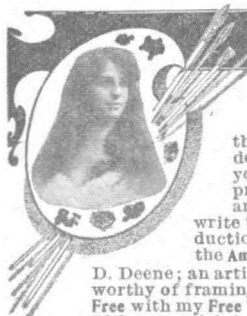
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the stomach. We had just returned to Massachusetts from a business venture whereby we lost every cent and landed in Boston penniless with six children and what worldly goods our trunks would hold. The father unable to work, and not a cent coming in for ten weeks but the \$1.50 mentioned above. Are you surprised that your paper appealed to my conditions?

"Today Mr. Goodale has a permanent position with the city of Boston at a salary of \$25 per week. The above named son works with the chef at Marston's restaurant and receives \$5 per week and board. He gives his mother \$3 of it. Two other boys have worked all summer at \$3.50 and \$4 per week. We now pay all our expenses and \$5 per week upon back indebtedness. Had a beautiful little daughter born September 4, 1904, named Elizabeth Wilcox Goodale. We are all perfectly well, in fact we are fat, sleek and happy as a lot of bears.

"My condition is happiness itself, all due to your teachings. Have bored you with all this to show you what your work has done for our family of nine people.

"I love you and your teachings and thank the Ruling Spirit for such women as you and Mrs. Wilcox."—Esther Franklin Goodale, Dorchester Centre, Mass.



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Occult and Metaphysical.

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A text book of success by ELIZABETH TOWNE. Explains the true principles of success, and teaches you how to apply them.

Above all things this book is practical. Unless you are a master of money you need it. It has helped thousands to demonstrate financial success.

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Of the many good things which have been said of this book, note the following:

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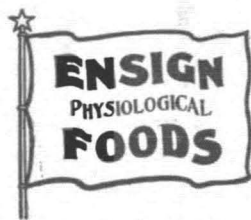


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It is perfectly easy to see that if the induration of the arteries can be prevented or delayed, it will prevent or delay the coming of old age. We tell you this can be done. The treatment is scientific—high science. It is done by feeding the system necessary elements for cleansing and repairing of the arterial wells. That we do this there is no manner of doubt. Doctors may sneer, but they have always done that at every improvement. There never has been any sort of progress in this world at which the great majority has not turned up its nose and sneered. Any innovation or change in the regular order of things is always fiercely combated by those who do not know better. A man who has spent a lifetime and his early savings in learning something which is not true, bitterly objects to the exposure of his system. It is human nature, but not good sense. A man should look diligently for an error and drop the erroneous system when known. We have no ideas which will not undergo a prompt revision in the face of a fact. If we are in error we wish to know it, and will thank anyone most kindly for setting us right. We think a man was placed on this earth for a greater purpose than seeing how easy a living he can get. There is a hereafter, and it behooves us all to remember and work diligently to fit ourselves for it. Laying up money was not any part of the plan of creation and never can be.

The above is a digression. What we started to suggest was that you allow us to send you our literature and through it give you a further knowledge of our system—of true Biochemistry. We have a booklet on Private Diseases, General Diseases, Varicose and Varicose Veins, Women's Diseases and the Heart. Any or all free on receipt of a request. Let us send our little leaflet on Old Age. We sell this treatment for \$5.00, and it lasts six or more months. It is worth investigating.

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Some marvelous instances of the transformation of character through the use of Suggestion and Hypnotism are given in "*The Mystic Will.*" In the summer of 1884 there was at the Salpetriere hospital in Paris a woman who seemed like a hopeless criminal and lunatic. One of the doctors who was interested in hypnotism determined to experiment with her. At that time she was so violent that she could only be kept quiet in a straight jacket, and the constant application of a cold douche to her head. After persistent efforts the doctor secured her attention and succeeded in putting her to sleep. Then he plied her with suggestions of reform. Gradually after daily repetitions, she began to accept the suggestions and was ultimately completely restored to reason and became a nurse in a Paris hospital, where her conduct was irreproachable.

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# "HE THAT HATH CLEAN HANDS"

"KINDLY APOLOGIZE FOR STEPPING ON MY FOOT!" "PLEASE KEEP YOUR FEET WHERE THEY BELONG AND YOU'LL BE ALL RIGHT!"

A question that presented itself to me when I heard these words, was: What method is "Nature" taking to instruct them?—Heart-Burn—Headache—Constipation—Diarrhea—Sleeplessness—Bad-Taste-in-the-mouth-when-rising—Rheumatism or what? I did notice that "Nature" had a pair of glasses hung on the nose of one of them, the other one looked as though he had been taking "medicine", perhaps Pills. ALL UNNECESSARY "evils", including the pills. Brother, some day you may present yourself at my office for a position. I may need a man badly, but if you are still balking along in the primary school of such "ill" you will not have the HAPPY EXPRESSION on your face that might assure me of your sincerity, your responsibility, or your willingness. Or you may apply to me for an estimate on some work you wish to have performed. It would be such a pleasure for both of us to be free from aches and pains. The business transaction would be so agreeable and, I have no doubt, mutually satisfactory.

IF YOU ARE READY—that is, if you WANT TO GET RID OF THESE "EVILS," write me but don't write unless you are willing to "*WASH seven times in Jordan*" or unless you desire to know what this last expression means. Send me \$1.00 to aid in paying expense of advertising, etc. If, when you get reply, you are not pleased tell me and I will return your money.

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My  
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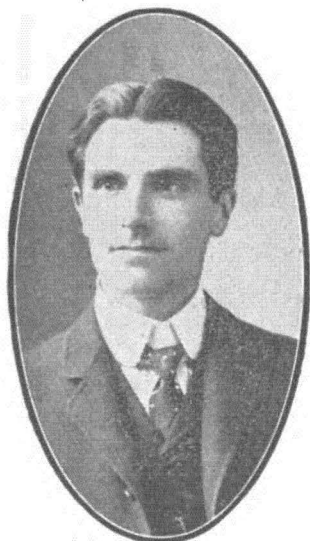


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Until My System of

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Gave Him the Health of  
an Athlete

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**Read What He Says:**

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My Dear Mr. Christian:—

Enclosed herewith I am handing you my last weekly report, and in regard to my present condition I want to say, that I have never enjoyed such health in my life.

I have suffered for the past twenty years from nervous indigestion, fermentation and intestinal gas, which set up a condition of what the doctors called auto-intoxication. There was not a week for the past twenty years that I have not been under the care of doctors, and I feel that I have scarcely done your system justice by coming to you in a broken-down condition.

My nervousness has disappeared. I sleep like a log. I am working right through the summer months and I feel like an athlete. No language can express my appreciation of the man who has taught me to live in accordance with Nature's laws and how to secure such results.

Most respectfully yours,  
JOSEPH LEAVY.

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I can cure you provided your trouble comes from defective indigestion, assimilation, excretion, or faulty metabolism. The highest authorities in the world now admit that over 90% of all diseases come from these causes which in plain words mean **ERRORS IN EATING**.

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**In one week** you will be astonished by the improvement in your health.

**In one month** I can convince you that your ill health has been due to **ERRORS IN EATING**, because my methods will have relieved most of your ailments in that time.

**In three months I can positively cure you.**

**WRITE FOR MY FREE DIAGNOSIS BLANK.** I will send it promptly with my free booklet, "Results from Eating," which describes and explains my methods and proves by unquestionable endorsements that I can do what I claim.

**GET MY SPECIAL OCTOBER OFFER.** I am offering remarkable inducements to those enrolling during October for my treatment, for reasons which my letter will explain. Don't be a grumbling, repellant invalid. Learn to eat for success, happiness, and a full and healthful life. Write at once to

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George E. Wilson, the World's Champion Dancer, has written a booklet, "Vaudeville, Stage Dancing and Entertaining." It is very interesting and absolutely FREE. Just address

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Entitled: 1. "All About Yourself," 2. "Power of Thought," 3. "Love is Power," 4. "Woman's Secret Powers," 5. "How to Rule Your Kingdom," 6. "Useful Practices." These retail for \$1.50 but to introduce the remarkable series will send on receipt of 25 cents. Millions already sold. Money refunded if unsatisfactory. Send orders to M. M. Betts, Box 684, Spokane, Washington.

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Will give personal advice in a limited number of cases on all matters pertaining to diet and health culture. I have nothing to sell, and no fads or fancies; just plain scientific common sense.

Write me a full statement of your case, and enclose \$1.00, for a letter of advice, which will cover all your needs. W. D. WATTLES, Box 83, Elwood, Ind.

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Will be read from your handwriting upon receipt of 25c. and specimen. . . . .

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Get my magic formulas. Wrinkles, crowsfeet, scrawney neck, disappear almost instantly. Full course of instruction in care of the face, neck and hair. Scientific massage movements which increase or decrease flesh. Formula of guaranteed hair grower also turns hair back to natural color. How to earn big money, easily. Money back if not satisfied. Price, all complete, \$1.00.

C. M. CASSIDY, No. 54, Sharpsville, Pa.

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## About Advertising.

FOR THE BEGINNER IN THE MAIL ORDER BUSINESS.

ARTICLE No. 3.

BY WILLIAM E. TOWNE.

7. It is necessary that the beginner in the mail order business should have some money at his command. The amount necessary will, of course, depend upon the nature of the business to be exploited. But he should at least have enough to enable him to run his advertising for three months, and obtain the necessary follow-up circular letters and other printed matter. He should realize that any new business is something in the nature of an experiment, and not expect large profits at first. Success will only come as a result of careful planning and a liberal use of brain power. It is no easier to succeed in the mail order business than in any other if you conduct it in a thoughtless, slipshod manner. If a person has a regular salary he can often enter the mail order business, in a small way, by devoting a certain portion of his salary to that purpose. It is the steady advertising that finally brings results—but it must also be the right kind of advertising and placed in the proper mediums.

8. The advertising agencies can save you a little money in placing your ads. and they can also help you in polishing up your ads. If you are a beginner, don't seek the large agencies (unless you have lots of cash) for they will probably give you the cold shoulder, or at least less satisfactory service than the small agency.

9. Nothing is of more vital importance than the selection of the right kind of publications in which to place your advertising. If you have an article that appeals to the general public, you may be able to use most any good publication at a profit, but this kind of an article that is new and has not already been exploited is rare. A large number of articles can best be advertised through what are known as class magazines. For instance, anything along the line of new thought books, drugless healing, etc., would bring best returns in such magazines as *Nautilus*, *Opportunity*, *Stellar Ray* and *New Thought*.

10. You will find your profits many fold larger if you own or control part or all of the goods you sell. If you have to turn over a certain percentage on every sale to a wholesaler, you lessen your own profits very greatly. The aim of every dealer should be to acquire full control of as many of the articles which he sells as possible.

As I said at the beginning of these articles, the right kind of advertising pays, and pays well, but you must use good judgment and great care in your advertising. If you have something new and good, which is adapted to the mail order business, go ahead and advertise it, in a small way at first, increasing as it pays you. Profits of 100 per cent to 1,000 per cent are earned sometimes on small ads., although of course these are exceptional.

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## A USEFUL NEW COMBINATION

Business Philosopher . . .	\$1.00
The Nautilus . . . . .	1.00
	<b>\$2.00</b>

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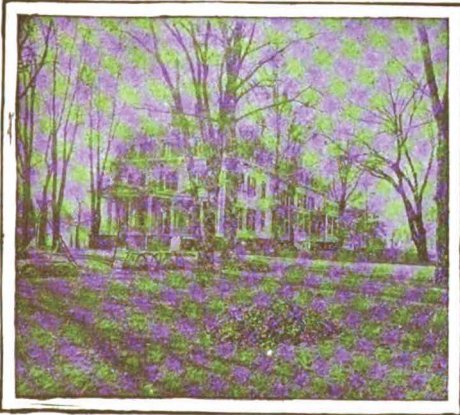
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